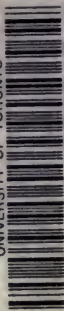


UNIVERSITY OF TORONTO



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MEMOIRS

OF THE

LIFE

OF

MRS. ELIZABETH CARTER,

WITH

A NEW EDITION OF HER

POEMS,

Including some which have never appeared before;

TO WHICH ARE ADDED, SOME

MISCELLANEOUS ESSAYS IN PROSE,

TOGETHER WITH HER

Notes on the Bible,

AND

ANSWERS TO OBJECTIONS CONCERNING THE
CHRISTIAN RELIGION.

By the Rev. MONTAGU PENNINGTON, M.A.

VICAR OF NORTHBOURN, IN KENT, HER NEPHEW

AND EXECUTOR.

IN TWO VOLUMES.

VOL. II.

Quid virtus et quid sapientia possit
Utile proposuit nobis exemplar.

HOR.

THE SECOND EDITION.

London:

PRINTED FOR P. C. AND J. RIVINGTON,

NO. 62, ST. PAUL'S CHURCH-YARD.

1808.

P O E M S
ON
SEVERAL OCCASIONS.

Θεὸν ᾔδειν καὶ πάντα πράξεις ἐνθεῶς.
ὑπὲρ Εὐσεβείας καὶ λαλεῖ καὶ μανθάνει.

INCERT.



TO THE
EARL OF BATH.

MY LORD,

THE world will judge the more favourably of this Collection, from being told that it was printed by your desire; and my own scruples about the publication will be the less painful, if you accept it as a testimony of the gratitude and respect, with which I have the honour to be,

MY LORD,

Your Lordship's most obliged

And most obedient humble servant,

ELIZABETH CARTER.

STATE OF TEXAS

1880

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WHATEVER honour the Author of this Collection may derive from the following fine Verses, there is no part of it on which she sets so high a value, as the being allowed to declare, that she is indebted for them to Lord Lyttelton.

ON READING

MRS. CARTER'S POEMS.

IN MANUSCRIPT.

SUCH were the notes that struck the wond'ring ear
Of silent Night, when, on the verdant banks,
Of Siloe's hallow'd brook, celestial harps,
According to seraphic voices, sung
“Glory to God on high, and on the earth
Peace, and good-will to men!”—Resume the lyre
Chauntress divine, and ev'ry Briton call
Its melody to hear—so shall thy strains,
More pow'rful than the song of Orpheus, tame
The savage heart of brutal Vice, and bend
At pure Religion's shrine the stubborn knees
Of bold Impiety—Greece shall no more
Of Lesbian Sappho boast, whose wanton Muse,
Like a false Syren, while she charm'd, seduc'd
To guilt and ruin. For the sacred head
Of Britain's poetess the Virtues twine
A nobler wreath, by them from Eden's grove
Unfading gather'd, and direct the hand
Of Montagu to fix it on her brows.

ADVERTISEMENT.

THESE Poems are all corrected from the author's manuscripts, with their respective dates, and the names of the persons to whom they were addressed, supplied wherever they could be ascertained, which indeed was mostly from Mrs. Carter's own communication to the editor. A few notes are added by way of illustration.

The Poems which are reprinted from Cave's edition in 1738, are preserved more as literary curiosities than from their intrinsic merit; in which, though some of them are not deficient, they are very unequal to those which were her later productions. But it should be remembered, that they were all written before Mrs. Carter had attained the age of twenty years, and that they were thought at the time to be extraordinary proofs of early genius. With respect to those which have never before appeared in print, they were selected from among several others, which, having had a cross with a pencil drawn over them, it was supposed her maturer judgment chose to reject. On those which are given to the Public there was no such
mark

mark of reprobation, and it was therefore thought that the Editor might exercise his own discretion concerning them.

✍ Those Poems which have never been published before are distinguished by an *.

Those which have never appeared but in Cave's edition in 1738, by †.

POEMS

ON

SEVERAL OCCASIONS,

IN DIEM NATALEM. 1735.

——— vivendi rectè qui prorogat horam,
Rusticus expectat dum defluat amnis, at ille
Labitur & labetur, in omne volubilis ævum.

HOR.

THOU Pow'r supreme! by whose command I live,
The grateful tribute of my praise receive;
To thy indulgence I my being owe,
And all the joys which from that being flow.
Scarce eighteen suns have form'd the rolling year,
And run their destined courses round this sphere,
Since thy creative eye my form survey'd,
Midst undistinguish'd heaps of matter laid,
Thy skill my elemental clay refin'd,
The vagrant particles in order join'd:
With perfect symmetry compos'd the whole,
And stamp'd thy sacred image on my soul:
A soul susceptible of endless joy,
Whose frame nor Force, nor Time can e'er destroy:
Which shall survive, when Nature claims my breath,
And bid defiance to the darts of Death;

To

IN DIEM NATALEM.

[vescor,

TU Deus Omnipotens, quo dante, hoc æthere
Debita tu laudum præmia numen habe :
Esse mihi, indulgens hominum Pater, ipse dedisti,
Ipse voluptates, hoc quot ab esse fluunt.
Vix annus ter sextus adhuc sua sydera torsit
Bisve novem longos sol tulit orbe gyros,
Ex quo virgineâ hæc sine formâ massa jacebat,
Te lustrante, rudi semisepulta chao.
Te formante, lutumq; elementaq; prima coibant,
Nexaq; membra stabant, ordine quæq; suo.
Te partes formante ligat symphonia concors,
Et tua sacrâ animam signat imago notâ.
Das animam æquiparem superis, æviq; perennem
Quam non vis perdet, non teret atra dies.
Hæc manet ætherea è corpore cum volet aura,
Hæc falcem mortis, telaq; dura fugat.

Hæc

To realms of bliss with active freedom soar,
And live when earth and skies shall be no more.
Author of life! in vain my tongue essays,
For this immortal gift to speak thy praise!
How shall my heart its grateful sense reveal,
Where all the energy of words must fail?
O may its influence in my life appear,
And ev'ry action prove my thanks sincere!

Grant me, great God, a heart to Thee inclin'd:
Increase my faith, and rectify my mind:
Teach me betimes to tread thy sacred ways,
And to thy service consecrate my days.
Still as thro' life's perplexing maze I stray,
Be Thou the guiding star to mark my way.
Conduct the steps of my unguarded youth,
And point their motions to the paths of Truth.
Protect me by thy providential care,
And warn my soul to shun the Tempter's snare,
Thro' all the shifting scenes of varied life,
In calms of ease, or ruffling storms of grief,
Thro' each event of this inconstant state,
Preserve my temper equal and sedate,
Give me a mind, that nobly can despise
The low designs, and little arts of vice.
Be my religion such as taught by Thee,
Alike from pride and superstition free.
Inform my judgment, regulate my will,
My reason strengthen, and my passions still.
To gain thy favour be my first great end,
And to that scope may ev'ry action tend.

Amidst

Hæc resoluta petit sedes habitatq; beatas
Postquam abiire oculis, sydera, terra, fretum.
Aucta, benigne Parens! tanto quâ munere linguâ
Qua laudem æternam dicere voce queam?
Quâve ope cor fundet sensum, quâ gaudia spiret,
Vis ubi sermonis, vanaq; verba cadunt?
O utinam memorem pietas me vitaq; monstrent!
Atq; ferat grâtam pectore quicquid ago!
Corde, Pater, toto vivam tibi dedita, mentem
Corrige, & accumula pectora plena fide.
Te monstrante iter insistat cælestæ puella
Desq; viam hanc mulier, des pede carpat anus.
Dumq; erro incertas vitæ perplexa per undas,
Tu mihi sis magnes, tu mihi sydus eas.
Dirige tu infirmæ vestigia læta juventæ,
Inq; vias veri Tu bone flecte gradus.
Pasce manu, Pater, et curâ defende perenni,
Disce Orci ut fugiam præda petita plagas.
Humanæ facies vitæ quæcumq; resurgat
Otia seu hinc rident, seu furit inde dolor,
“Per varios casus, per tot discrimina rerum,”
Mens intactâ malis sit mea parq; sibi.
Des animam vitii turpes quæ spernere noscat
Nobilis insidias, artificesq; dolos.
Sit mea relligio data Te divinitus; inflat
Quam non hinc fastus, non premit inde timor.
Sit mihi judicium rectum, sit recta voluntas,
Ipsa regam affectus, me ratio alma regat.
Efficiam quæ facta probas; hoc fine quiescam:
Hanc metam vitæ munera quæq; petant.

Amidst the pleasures of a prosp'rous state,
Whose flatt'ring charms th' untutor'd heart elate,
May I reflect to whom those gifts I owe,
And bless the bounteous hand, from whence they
flow.

Or, if an adverse fortune be my share,
Let not it's terrors tempt me to despair :
But fixt on Thee a steady faith maintain,
And own all good, which thy decrees ordain,
On thy unfailing Providence depend,
The best protector, and the surest friend !

Thus on life's stage may I my part sustain,
And at my exit thy applauses gain.
When thy pale herald summons me away,
Support me in that dread catastrophe.
In that last conflict guard me from alarms,
And take my soul expiring to thy arms.

Gaudia dum cingunt, rapit et mea vela secunda
Aura, quibus nimium mens tumet alta bonis
Ne fugiat, bona cui tanta hæc accepta referri
Par sit; at unde fluunt sit mihi nota manus.
Sive me in adversâ teneat certamen arenâ
Nec male vitam orem, spe neq; lapsa cadam.
Ast armata fide stabili, Deus optime, credam
Optime agi quod agis, nam tibi velle bonum est.
Viribus hinc validis pendere et numine discam
(Rerum O summa salus, præsidiumq; !) Tuo.
Sic agat humano partes, spectanda, theatro,
Exeat et plausu mima superba tuo.
Pallida cumq; tuo jussu Mors ostia pulsat,
Da scenam ut superâ nex bene claudat ope :
Tu, Pater, extremo hoc certamine pelle timorem,
Emissamq; animam corpore tolle sinu. *

* There is no name to this Latin translation, and they are copied exactly from the original. Their chief merit, though there are indeed some good lines amongst them, consists in the closeness of the translation; couplet being constantly rendered for couplet throughout, in the same number of lines as the original, which must have been attended with no small difficulty.

* EPITAPH ON A YOUNG LADY. 1735.

SLEEP here, fair Saint, secure from mortal woes,
 And shelt'ring Angels guard thy soft repose.
 Let pious awe each bold attempt restrain,
 That no rude hand thy sacred dust profane.
 Rest undisturb'd till Jesus bid thee rise,
 Then quit the tomb, and wake to endless joys.

ANACREON. ODE XXX. 1734.

Αἱ μούσαι τοι ἔρωτα, &c.

THE Muses once, intent on play,
 Young Cupid roving caught :
 With flow'ry wreaths his hands confin'd,
 And bound to Beauty brought.

Fond Venus ranges all the plain,
 To seek her little joy :
 And soon a pow'rful ransom brings,
 To free th' imprison'd Boy.

But tho' releas'd, the captive god
 Refus'd to quit his chains :
 And still to Beauty's gentle sway
 A willing slave remains.

Diffugere Nives, redeunt jam Gramina Campis, &c.

Hor. L. 4. Ode 7.

† TRANSLATED. 1736.

Now Nature quickens with the vernal breeze,
Again their leafy honours deck the trees.
The smiling Earth renews her blooming pride,
And less'ning streams within their channels glide.
The Nymphs and Graces on the plains advance,
And in gay circles lead the sprightly dance.
The various changes of the seasons show,
That nought immortal must be hop'd below.
The swift-wing'd hours this serious truth convey,
Whose rapid motion hurries on the day.
The flow'ry Spring bids blust'ring tempests cease,
To Summer's reign the flow'ry Spring gives place;
That too must fly when Autumn yields her store,
And Winter next resumes its gloomy pow'r.
Yet as the Moon renews her silver horn,
Each dormant season shall to life return.
But we, when destin'd to that darksome place
From which nor Tullus' wealth, nor Ancus' race,
Nor ev'n Æneas' piety could free,
Are nought but fleeting air, and lifeless clay.
Who knows if Heav'n will add to-morrow's sun,
To crown those minutes we've already run?
Then each delight to sooth thy mind prepare;
What's spent in this, shall 'scape a greedy heir.

When

When Fate has once consign'd thee to the tomb,
 And the stern Judge pronounc'd thy final doom;
 Nor Wit, Descent, nor Piety can aid,
 To rescue thee from Death's eternal shade.
 For neither can the goddess of the Wood
 Free her chaste favourite from the Stygian flood;
 Nor Theseus (all his valiant efforts vain)
 Release Pirithous from th' infernal chain.



† A RIDDLE. 1736.

Non form, nor substance in my being share,
 I'm neither Fire nor Water, Earth, nor Air;
 From Motion's force alone my birth derive;
 I ne'er can die, for never was alive:
 And yet with such extensive empire reign,
 That very few escape my magic chain.
 Nor time, nor place my wild excursions bound;
 I break all order, Nature's laws confound;
 Raise schemes without contrivance or design,
 And make apparent contradictions join;
 Transfer the Thames where Ganges' waters roll,
 Unite th' Equator to the frozen Pole;
 Midst Zembla's ice bid blushing rubies glow,
 And British harvests bloom in Scythian snow;
 Cause trembling flocks to skim the raging main,
 And scaly fishes graze the verdant plain;
 Make

Make light descend, and heavy bodies rise,
Stars sink to earth, and earth ascend the skies.
If Nature lie deform'd in wint'ry frost,
And all the beauties of the Spring be lost,
Rais'd by my pow'r new verdure decks the ground,
And smiling flow'rs diffuse their sweets around.
The sleeping dead I summon from the tomb,
And oft anticipate the living's doom;
Convey offenders to the fatal tree,
When law or stratagem have set them free.
Aw'd by no checks my roving flights can soar
Beyond Imagination's active pow'r.
I view each country of the spacious earth;
Nay, visit Realms that never yet had birth:
Can trace the pathless regions of the air,
And fly with ease beyond the starry sphere.
So swift my operations, in an hour
I can destroy a town, or build a tow'r;
Play tricks would puzzle all the search of wit,
And show whole volumes that were never writ.
In sure records my mystic pow'r's confest,
Who rack'd with cares a haughty Tyrant's breast*;
Charg'd in prophetic emblems to relate
Approaching wrath, and his peculiar fate.
Oft to the good by Heav'n in Mercy sent,
I've arm'd their thoughts against some dire event;
As oft in chains presumptuous villains bind,
And haunt with restless fears the guilty mind.

* For the solution of the Riddle, see the last page of the Poems.

Integer vitæ, scelerisque purus, &c.

Hor. Lib. 1. Ode 22.

‡ IMITATED.

A VIRTUOUS man whose acts and thoughts are
 pure,
 Without the help of weapons is secure ;
 Without a quiver or impoison'd spear,
 His stedfast soul forgets the sense of fear.
 Whether through Libya's burning sands he goes,
 Or Caucase horrid with perpetual snows ;
 Surveys those regions where Hydaspes strays,
 Or tost by tempests in the raging seas ;
 Safe in his own intrinsic worth remains,
 And arm'd with that each obstacle disdains ;
 Toils, dangers, difficulties, all defy'd,
 His passport Virtue, Providence his guide*.
 If plac'd by Fate beneath the torrid zone,
 Scorch'd by the fury of too near a sun ;
 Or sent where never Phœbus' cheerful ray
 Glads the dark climate with one glimpse of day ;
 Where no gay verdure decks th' unfruitful ground,
 But Winter spreads its empire all around :
 Amidst the terrors of that dismal scene,
 His mind preserves a settled calm within.

* ——— Providence, their guide.

Par. Lost. B. 12.

To him the gloomy waste shall seem to smile,
 And conscious Virtue ev'ry care beguile.
 Virtue alike its tenor can maintain,
 In splendid courts, or on a barren plain.

† Nullum Numen abest si sit Prudentia, sed te
 Nos facimus Fortuna, Deam, Cœloque locamus
 Juv.

WHATE'ER we think on't, Fortune's but a toy,
 Which cheats the soul with empty shows of joy;
 A mere ideal creature of the brain,
 That reigns the idol of the mad and vain;
 Deludes their senses with a fair disguise,
 And sets an airy bliss before their eyes.
 But when they hope to grasp the glitt'ring prey,
 Th' unstable fantom vanishes away.

So vap'ry fires mislead unwary swains,
 Who rove benighted o'er the dewy plains.
 Drawn by the faithless Meteor's glimm'ring ray,
 Through devious paths, and lonely wilds they stray;
 Too late convinc'd their sad mistake deplore,
 And find their home more distant than before.

Could Mortals learn to limit their desires,
 Little supplies what Nature's want requires*;

* Man wants but little here below.

Goldsmith's Ballad.

Nec trepides in usum
 Poscentis ævi pauca.

Hor. Lib. 2. Ode 11. .

Content affords an inexhausted store,
And void of that a Monarch's wealth is poor.

Grant but ten thousand pounds, Philaurus cries,
That happy sum would all my wants suffice.
Assenting powers the golden blessing grant,
But with his wealth his wishes too augment.
With anxious care he pines amidst his store,
And starves himself to get ten thousand more.

Ambition's charms Philotimus inspire,
A Treas'rer's staff the pitch of his desire :
The staff he gains, yet murmurs at his fate,
And longs to shine first minister of state.

A coach and four employ'd Cosmelia's cares,
For this she hourly worried Heav'n with pray'rs.
Did this when gained, her restless temper fix?
No, she still prays—For what?—a coach and six.

Thus when through Fortune's airy rounds we
stray,

Our footsteps rove from Nature's certain way ;
Through endless labyrinths of error run,
And by the fond delusions are undone ;
Still vainly reaching at a transient bliss,
Pursue the shadow, and the substance miss :
Till after all our wond'ring schemes, we find,
That true content dwells only in the mind.
Those joys on no external aid depend,
But in ourselves begin, and there must end.
From virtue only those delights must flow,
Which neither wealth nor titles can bestow.

A soul

A soul which uncorrupted Reason sways,
With calm indiff'rence Fortune's gifts surveys.
If Providence an affluent store denies,
It's own intrinsic worth that want supplies.
Disdains by vicious actions to acquire
That glitt'ring trifle vulgar minds admire.
With ease to Heav'n's superiour will resigns,
Nor meanly at another's wealth repines.
Firmly adheres to Virtue's steady rules,
And scorns the fickle deity of fools*.

* This Poem is particularly curious, as being the only attempt at satire which Mrs. Carter ever made; at least no other is now remaining. If it be not a very happy one, it should be remembered, that she was under twenty years of age when she tried her powers in this kind of composition, to which she had in general a great dislike. In this instance she seems to have taken Dr. Young for her model.

† ON THE DEATH OF HER SACRED
MAJESTY QUEEN CAROLINE *.

Ιση Θεοισι πλην το κατθανειν μονον †.

EURIP.

WHEN Heav'n's decrees a Prince's fate ordain,
A kneeling people supplicate in vain;
Too well our tears this mournful truth express,
And in a Queen's a parent's loss confess :
A loss the gen'ral grief can best rehearse,
A theme superior to the pow'r of verse.
Though just our grief, be ev'ry murmur still,
Nor dare pronounce His dispensations ill,
In whose wise councils, and disposing hand,
The fates of monarchies, and monarchs stand ;
Who only knows the state for either fit,
And bids the erring sense of man submit.

* This poem was presented to King George II. by Sir Robert Walpole, through Sir George Oxenden, then one of the Lords of the Treasury. In Mr. Cox's Memoirs of Sir Robert Walpole, this Poem is inserted, and ascribed to Lord Melcombe; which mistake arose from its having been found by Mr. Wyndham among his papers, and in his own handwriting. Mr. Coxe, with his usual candor, has allowed the Editor to publish this statement. See 2d Letter from Lady Hertford, vol. i. p. 58.

† Equal to the gods, only excepted the necessity of death.

Ye

Ye grateful *Britons* to her mem'ry just,
 With pious tears embalm her sacred dust.
 Confess her grac'd with all that's good and great,
 A public blessing to a favour'd state;
 Patron of freedom and her country's laws,
 Sure friend to virtue's and religion's cause:
 Religion's cause! whose charms superior shone
 To ev'ry gay temptation of a crown!
 Whose awful dictates all her soul possess'd,
 Her one great aim to make a people bless'd.

Ye drooping Muses, mourn her hasty doom,
 And spread your deathless honours round her
 tomb:

Her name to long succeeding ages raise,
 Who both inspir'd and patroniz'd your lays.
 Each gen'rous art, sit pensive o'er her urn,
 And ev'ry grace and ev'ry virtue mourn.
 Attending Angels, bear your sacred prize
 Amidst the radiant glories of the skies,
 Where God-like Princes, who below pursu'd,
 That noblest end of rule, the public good,
 Now sit secure*, their gen'rous labour past,
 With all the just rewards of virtue grac'd.
 In that bright train distinguished let her move,
 Who built her empire on a people's love.

* Post ingentia facta, Deorum in templa recepti,
 Dum terras, hominumq; colunt genus, &c.

Hor. 2. Epist. i. 6.

‡ TO MR. DUCK*, OCCASIONED BY A
PRESENT OF HIS POEMS.

ACCEPT, O Duck, the Muse's grateful lay,
Who owns a favour which she can't repay.
Good-nature, sense, and modest wit must claim
The honours of an universal fame:
These gifts procure thee, that which few attend,
In ev'ry reader to obtain a friend.
Ev'n snarling critics must forget their rage,
And love the author, tho' they blame the page.
For ev'ry line discovers what thou art,
And speaks the language of an honest heart;
A temper fix'd in ev'ry changing state,
Nor meanly sunk, nor giddily elate;
A happy art which truth with sweetness blends,
And lashes vice, yet never once offends †.

* Stephen Duck, the thrasher, patronised and pensioned by Queen Caroline, an amiable man, though a bad poet. In these lines his Muse seems to have inspired Mrs. Carter, for they are the worst she ever wrote; and of this she was sensible herself, and never liked to hear of them. Had they not been published before, they would not have been inserted here. They are the most laboured, and least original of any in the collection.

† Oft she rejects, but never once offends.

Pope. Rape of the Lock.

Or

Or if some fair description grace thy song,
Soft are the numbers, and the image strong.
On the bleak margin of the sea-beat shore,
When Richmond's scenes shall charm my eyes no
more,

Thy verse the gay ideas shall renew,
And all the beauteous prospect glad my view.

Happy thy studies on that blissful plain,
Blessed with the smiles of a propitious Queen.
Oh let thy Muse in mournful colours paint,
——But here, alas! the pow'r of verse is faint.
How just our grief when Carolina fell,
Let truth, let science, and religion tell.

Yet pleas'd, the Muses through the gloom sur-
vey,

The cheerful glimm'rings of a rising day,
Illustrious offspring of a Queen, whose name,
Till time shall cease, must be the boast of fame,
Form'd by her precept, by example fir'd,
Shall copy those bright virtues she inspir'd:
Like her shall patronize each useful art,
And sooth the anguish of the drooping heart;
With gen'rous pity hear the orphan's pray'r,
Forbid the sigh, and stop the falling tear;
The mournful graces to their bloom restore,
And be what Carolina was before.

May he on whom the fates of Princes wait,
The watchful guardian of the good and great,

With

With ev'ry god-like virtue form their mind,
 And make them public blessings to mankind.
 Then late, oh late ! to realms of bliss remove,
 Where their great parent sits enthron'd above.

Felices animæ quibus hæc cognoscere primis,
 Inque domos superas scandere, curâ fuit.
 Credibile est illas, pariter vitiisque locisque
 Altius humanis, exeruisse caput.

OVID. FAST.

1738.

WHILE clear the night, and ev'ry thought serene,
 Let Fancy wander o'er the solemn scene :
 And, wing'd by active Contemplation, rise
 Amidst the radiant wonders of the skies.
 Here, Cassiopeia fills a lucid throne,
 There blaze the splendors of the Northern crown :
 While the slow car the cold Triones roll
 O'er the pale countries of the frozen pole,
 Whose faithful beams conduct the wand'ring ship
 Through the wide desart of the pathless deep.
 Throughout the Galaxy's extended line,
 Unnumber'd orbs in gay confusion shine :
 Where

Where ev'ry star that gilds the gloom of night
With the faint tremblings of a distant light,
Perhaps illumines some system of its own
With the strong influence of a radiant sun.

Plac'd on the verge, which Titan's realm confines,
The slow revolving orb of Saturn shines * ;
Where the bright pow'r whose near approaching
ray

Gilds our gay climates with the blaze of day,
On those dark regions glimmers from afar,
With the pale lustre of a twinkling star.
While, glowing with unmitigated day,
The nearer planets roll their rapid way.

Let stupid atheists boast th' atomic dance,
And call these beauteous worlds the work of chance:
But nobler minds, from guilt and passion free,
Where Truth unclouded darts her heav'nly ray,
Or on the earth, or in th' ethereal road,
Survey the footsteps of a ruling GOD:
Sole LORD of Nature's universal frame,
Thro' endless years unchangeably the same:
Whose presence, unconfin'd by time or place,
Fills all the vast immensity of space.

* But modern discoveries have so extended the solar system, that Saturn's orbit is now central between the sun and its extreme known limits.

He saw while matter yet a Chaos lay :
The shapeless Chaos own'd his potent sway.
His single fiat form'd th' amazing whole,
And taught the new-born planets where to roll :
With wise direction curv'd their steady course,
Imprest the central and projectile force,
Lest in one mass their orbs confus'd should run,
Drawn by th' attractive virtue of the sun,
Or quit th' harmonious round, and wildly stray
Beyond the limits of his genial ray.

To thee, Endymion *, I devote my song ;
To minds like thee, these subjects best belong ;
Whose curious thoughts with active freedom soar,
And trace the wonders of creating pow'r.
For this, some nobler pen shall speak thy fame ;
But let the Muse indulge a gentler theme,
While pleas'd she tells thy more engaging part,
Thy social temper and diffusive heart.
Unless these charms their soft'ning aid bestow,
Science turns Pride, and Wit a common foe.

* Mr. Wright, the Astronomer, mentioned in the Memoirs.

ON HEARING MISS LYNCH * SING. 1739.

SWEET Echo, vocal nymph, whose mimic tongue
Return'd the music of my Delia's song,
O still repeat the soft enchanting lay
That gently steals the ravish'd soul away.
Shall sounds like these in circling air be tost,
And in the stream of vulgar noises lost?
Ye guardian Sylphs, who listen while she sings,
Bear the sweet accents on your rosy wings:
With studious care the fading notes retain,
Nor let that tuneful breath be spent in vain.

Yet, if too soon this transient pleasure fly,
A charm more lasting shall the loss supply:
While harmony, with each attractive grace,
Plays in the fair proportions of her face;
Where each soft air, engaging and serene,
Beats measure to the well-tun'd mind within:
Alike her singing and her silence move,
Whose voice is music, and whose looks are love.

* One of the daughters of Dr. George Lynch, of Canterbury, and afterwards wife of Isaac Bargrave, of Eastry-court, Esq.

ON THE DEATH OF MRS. ROWE *. 1739.

OFF' did Intrigue it's guilty arts unite,
To blacken the records of female wit:
The tuneful song lost ev'ry modest grace,
And lawless freedoms triumph'd in their place:
The Muse, for vices not her own accus'd,
With blushes view'd her sacred gifts abus'd;
Those gifts for nobler purposes assign'd,
To raise the thoughts, and moralize the mind;
The chaste delights of virtue to inspire,
And warm the bosom with seraphic fire;
Sublime the passions, lend devotion wings,
And celebrate the first great CAUSE of things.

These glorious tasks were Philomela's part,
Who charms the fancy, and who mends the heart.
In her was ev'ry bright distinction join'd,
Whate'er adorns, or dignifies the mind:
Her's ev'ry happy elegance of thought,
Refin'd by virtue, as by genius wrought.
Each low-born care her pow'ful strains controul,
And wake the nobler motions of the soul.
When to the vocal wood or winding stream,
She hymn'd th' Almighty AUTHOR of it's frame,

* First published in the Gentleman's Magazine. See the Memoirs.

Transported echoes bore the sounds along,
And all creation listen'd to the song:
Full, as when raptur'd seraphs strike the lyre;
Chaste, as the vestal's consecrated fire;
Soft as the balmy airs that gently play
In the calm sun-set of a vernal day;
Sublime as Virtue; elegant as Wit;
As Fancy various; and as Beauty sweet.
Applauding Angels with attention hung,
To learn the heav'nly accents from her tongue;
They, in the midnight hour, beheld her rise
Beyond the verge of sublunary skies;
Where, rapt in joys to mortal sense unknown,
She felt a flame extatic as their own.

O while distinguish'd in the realms above,
The blest abode of harmony and love,
Thy happy spirit joins the heav'nly throng,
Glow with their transports, and partakes their
song;

Fixt on my soul shall thy example grow,
And be my genius and my guide below;
To this I'll point my first, my noblest views,
Thy spotless verse shall regulate my Muse.
And O forgive, though faint the transcript be,
That copies an original like thee:
My justest pride, my best attempt for fame,
That joins my own to Philomela's name.

ODE TO MELANCHOLY. 1739.

Ἰω Σκόλος ἐμὸν φάος, εἰμβρος

ὦ φαῖνον ὥς μοι

Ἐλίσθ' ἐλίσθ' οἰκήτορα

Ἐλίσθε μ'—

SOPHOCLES. * Αἴας μάστιγι: V. 397, &c.

COME Melancholy! silent Pow'r,

Companion of my lonely hour,

To sober thought confin'd:

Thou sweetly-sad ideal guest,

In all thy soothing charms confest,

Indulge my pensive mind.

No longer wildly hurried thro'

The tides of Mirth, that ebb and flow,

In Folly's noisy stream:

I from the busy croud retire,

To court the objects that inspire

Thy philosophic dream.

Thro' yon dark grove of mournful yews

With solitary steps I muse,

By thy direction led:

* Alas! shades of night, my day,

O darkness, light to me,

Take, oh take me away to dwell with you,

Take me away.—

Here,

Here, cold to Pleasure's tempting forms, c
Consociate with my sister-worms*, a
 And mingle with the dead. *b

Ye midnight horrors! awful gloom! a
 Ye silent regions of the tomb, a
 My future peaceful bed: b
Here shall my weary eyes be clos'd, c
 And ev'ry sorrow lie repos'd c
 In Death's refreshing shade. id

Ye pale inhabitants of night, a
 Before my intellectual sight a
 In solemn pomp ascend: b
 O tell how trifling now appears c
The train of idle hopes and fears c
That varying life attend.

Ye faithless idols of our sense, a
 Here own how vain your fond pretence, a
 Ye empty names of joy! b
 Your transient forms like shadows pass, c
 Frail offspring of the magic glass, c
 Before the mental eye. d

The dazzling colours, falsely bright, a
 Attract the gazing vulgar sight a
 With superficial state: L

* Job xvii. 14.

Thro' Reason's clearer optics view'd,
 How stript of all its pomp, how rude
 Appears the painted cheat.

Can wild Ambition's tyrant pow'r,
 Or ill-got Wealth's superfluous store,
 The dread of death controul?
 Can Pleasure's more bewitching charms
 Avert, or sooth the dire alarms
 That shake the parting soul?

Religion! e'er the hand of Fate
 Shall make Reflection plead too late,
 My erring senses teach,
 Amidst the flatt'ring hopes of youth,
 To meditate the solemn truth,
 These awful relics preach.

Thy penetrating beams disperse
 The mist of error, whence our fears
 Derive their fatal spring:
 'Tis thine the trembling heart to warm,
 And soften to an angel form
 The pale terrific King.

When sunk by guilt in 'sad despair,
 Repentance breathes her humble pray'r,
 And owns thy threat'nings just:

Thy

Thy voice the shudd'ring suppliant cheers, c
 With Mercy calms her tort'ring fears, c
 And lifts her from the dust. b

Sublim'd by thee, the soul aspires a
 Beyond the range of low desires, a
 In nobler views elate: death b
 Unmov'd her destin'd change surveys, c
 And, arm'd by Faith, intrepid pays c
 The universal debt. d?

In Death's soft slumber lull'd to rest, c
 She sleeps, by smiling visions blest, a

→ That gently whisper peace: c

Till the last morn's fair op'ning ray c

Unfolds the bright eternal day c

→ Of active life and bliss. d

ODE. 1739.

WITH restless agitations tost,
 And low immers'd in woes,
 When shall my wild distemper'd thoughts
 Regain their lost repose?

Beneath the deep oppressive gloom
My languid spirits fade :
And all the drooping pow'rs of life
Decline to Death's cold shade.

O thou ! the wretched's sure retreat,
These tort'ring cares controul,
And with the cheerful smile of peace,
Revive my fainting soul !

Did ever thy relenting ear
The humble plea disdain ?
Or when did plaintive mis'ry sigh,
And supplicate in vain ?

Opprest with grief and shame, dissolv'd
In penitential tears,
Thy goodness calms our restless doubts,
And dissipates our fears.

New life, from thy refreshing grace
Our sinking hearts receive ;
Thy gentle, best-lov'd attribute
To pity and forgive.

From that blest source propitious Hope
Appears serenely bright,
And sheds her soft diffusive beam
O'er Sorrow's dismal night.

Dispers'd

Dispers'd by her superior force,
The sullen shades retire,
And op'ning gleams of new-born joy
The conscious soul inspire.

My griefs confess her vital pow'r,
And bless the friendly ray;
Fair Phosphor to the smiling morn
Of everlasting day.



THOUGHTS AT MIDNIGHT. 1739.

WHILE Night in solemn shade invests the Pole,
And calm reflection soothes the pensive soul;
While Reason undisturb'd asserts her sway,
And life's deceitful colours fade away:
To thee! all-conscious presence! I devote
This peaceful interval of sober thought.
Here all my better faculties confine,
And be this hour of sacred silence thine.

If by the day's illusive scenes misled,
My erring soul from Virtue's path has stray'd:
If by example snar'd, by passion warm'd,
Some false delight my giddy sense has charm'd,
My calmer thoughts the wretched choice reprove,
And my best hopes are center'd in thy love.

Depriv'd of this, can life one joy afford !
It's utmost boast a vain unmeaning word.

But ah ! how oft' my lawless passions rove,
And break those awful precepts I approve !
Pursue the fatal impulse I abhor,
And violate the virtue I adore !
Oft' when thy gracious Spirit's guardian care
Warn'd my fond soul to shun the tempting snare,
My stubborn will his gentle aid repress,
And check'd the rising goodness in my breast,
Mad with vain hopes, or urg'd by false desires,
Still'd his soft voice, and quench'd his sacred fires.

With grief opprest, and prostrate in the dust,
Should'st thou condemn, I own the sentence just.
But oh thy softer titles let me claim,
And plead my cause by Mercy's gentle name.
Mercy, that wipes the penitential tear,
And dissipates the horrors of despair :
From rig'rous Justice steals the vengeful hour :
Softens the dreadful attribute of power ;
Disarms the wrath of an offended God,
And seals my pardon in a Saviour's blood.

All pow'ful Grace, exert thy gentle sway,
And teach my rebel passions to obey :
Lest lurking Folly with insidious art
Regain my volatile inconstant heart.
Shall ev'ry high resolve devotion frames,
Be only lifeless sounds and specious names ?

Or

Or rather while thy hopes and fears controul,
 In this still hour each motion of my soul,
 Secure its safety by a sudden doom,
 And be the soft retreat of sleep my tomb.
 Calm let me slumber in that dark repose,
 'Till the last morn it's orient beam disclose:
 Then, when the great Archangel's potent sound,
 Shall echo thro' Creation's ample round,
 Wak'd from the sleep of Death, with joy survey
 The op'ning splendors of eternal day.

A DIALOGUE. 1740.

SAYS Body to Mind *, 'Tis amazing to see,
 We're so nearly related yet never agree,
 But lead a most wrangling strange sort of a life,
 As great plagues to each other as husband and
 wife.

The

* When this Poem was first handed about in manuscript, some captious and frivolous objections were made to its tendency, which occasioned the following letter to Mrs. Carter from her father.

February 12, 1740-1.

" I cannot, even by the help of my spectacles, discern any thing in the Dialogue injurious to the orthodoxy either of reason or religion. I am aware, that some Sceptics will
 D 4 charge

The fault's all your own, who with flagrant oppression,
 Encroach ev'ry day on my lawful possession.
 The best room in my house * you have seiz'd for
 your own,
 And turn'd the whole tenement quite upside down,
 While you hourly call in a disorderly crew
 Of vagabond rogues †, who have nothing to do
 But to run in and out, hurry scurry, and keep
 Such a horrible uproar, I can't get to sleep.

charge this position with contradiction. For what third party can carry it fair with two others, which are (say they) always quarrelling? Sed ad rem. I like the verses very well, and think the objection against *mud walls* improperly made. 'Twas the business of each litigant to run down its opponent. And truly (though it is a coarse expression for me to use to a lady) the body is no better. The interpretation of *Restlessness*, *Discontent*, is scarce less ridiculous than the sagacious conjecture of its intention to run down all *speculative knowledge*. Speculative knowledge, I suppose, comes from the exercise of the mind; and I was so dull at my first (and continue so at my second) reading of this piece, as to think the moral (or, if you please, the design) of it was to teach us, that the mind is the better part, and ought therefore to be chiefly cultivated by us. And why too should an endeavour to call us off from too great a love of our bodies to a greater regard to our mind, be interpreted *Spleen* and *Discontent*? In a word, I think them very pretty, and am not at all changed in my sentiments by the criticisms against them.

* The head.

† The thoughts.

There's

There's my kitchen* sometimes is as empty as
sound,

I call for my servants†, not one's to be found :

They all are sent out on your Ladyship's errand,

To fetch some more riotous guests in, I warrant !

And since things are growing, I see, worse and
worse,

I'm determin'd to force you to alter your course.

Poor Mind, who heard all with extreme mode-
ration,

Thought it now time to speak, and make her alle-
gation.

'Tis I, that, methinks, have most cause to com-
plain,

Who am cramp't and confin'd like a slave in a
chain,

I did but step out, on some weighty affairs,

To visit, last night, my good friends in the stars,

When, before I was got half as high as the moon,

You dispatch'd Pain and Languor to hurry me
down ;

Vi et Armis they seiz'd me, in midst of my flight,

And shut me in caverns as dark as the night.

'Twas no more, reply'd Body, than what you
deserv'd,

While you rambled abroad, I at home was half
starv'd :

* The stomach.

† The spirits.

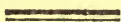
And, unless I had closely confin'd you in hold,
You had left me to perish with hunger and cold.

I've a friend, answers Mind, who, tho' slow,
is yet sure,

And will rid me, at last, of your insolent pow'r:
Will knock down your mud walls, the whole fabric
demolish,

And at once your strong holds and my slav'ry
abolish:

And while in the dust your dull ruins decay,
I shall snap off my chains and fly freely away.



WRITTEN EXTEMPORE ON THE SEA-
SHORE. 1741.—BY MOON LIGHT.

THOU restless fluctuating deep,
Expressive of the human mind,
In thy for ever varifying form,
My own inconstant self I find.

How soft now flow thy peaceful waves,
In just gradations to the shore:
While on thy brow, unclouded shines
The regent of the midnight hour.

Blest emblem of that equal state,
Which I this moment feel within:
Where thought to thought succeeding rolls,
And all is placid and serene.

As o'er thy smoothly flowing tide,
Their light the trembling moon-beams dart,
My lov'd Eudocia's image smiles,
And gaily brightens all my heart.

But ah! this flatt'ring scene of peace,
By neither can be long possest,
When Eurys breaks thy transient calm,
And rising sorrows shake my breast.

Obscur'd thy Cynthia's silver ray
When clouds opposing intervene:
And ev'ry joy that Friendship gives
Shall fade beneath the gloom of spleen.

* TO MISS SARAH LYNCH*. 1742.

I HAVE lately, dear Mira, presented a prayer,
Which was safely conveyed to Apollo's right ear;
The intent of this pray'r was to beg his assistance
To write a few lines to a friend at a distance.
The god half agreed, asked on what I would write,
I answered on you, as I thought that I might.
On hearing my theme he fell into a passion,
And uttered such things as are past my expression.

* Afterwards wife of William Tatton, D.D. Prebendary of Canterbury, &c.

"Would she scribble on *Pope* it might well be
 forgiv'n,
 "But Mira's a subject for none under heav'n."
 "Besides," cries Apollo, and turned up his nose,
 "Would *she* write in *verse*, let her first mend her
prose."

TO MISS LYNCH. 1743.

WHILE thus my thoughts their softer sense
 express,
 And strive to make the tedious hours seem less,
 Say, shall these lines the name I hide impart,
 And point their author to my Cynthia's heart?
 Will she, by correspondent friendship, own
 A verse the Muse directs to her alone?

Dear object of a love whose fond excess
 No studied forms of language can express,
 How vain those arts which vulgar cares controul
 To banish thy remembrance from my soul!
 Which fixt and constant to its fav'rite theme,
 In spite of time and distance is the same:
 Still feels thy absence equally severe,
 Nor tastes without thee a delight sincere.

Now cold Aquarius rules the frozen sky,
 And with pale horrors strikes the chearless eye;
 Sooth'd by the melancholy gloom I rove,
 With lonely footsteps thro' the leafless grove;
 While

While sullen clouds the face of heav'n invest,
And, in rude murmurs, howls the bleak North-east:
Ev'n here thy image rises to my sight,
And gilds the shade with momentary light :
It's magic pow'r transforms the wintry scene,
And gay as Eden blooms the faded plain.

From solitude to busy crowds I fly,
And there each wild amusement idly try:
Where laughing Folly sports in various play,
And leads the chorus of the young and gay.
But here the fancy only takes a part,
The giddy mirth ne'er penetrates my heart,
Which, cold, unmov'd by all I hear or see,
Steals from the circle to converse with thee.

To calm Philosophy I next retire,
And seek the joys her sacred arts inspire,
Renounce the frolics of unthinking youth,
To court the more engaging charms of Truth:
With Plato soar on Contemplation's wing,
And trace perfection to th' eternal spring :
Observe the vital emanations flow,
That animate each fair degree below:
Whence Order, Elegance, and Beauty move
Each finer sense, that tunes the mind to love;
Whence all that harmony and fire that join,
To form a temper, and a soul like thine.

Thus thro' each diff'rent track my thoughts
pursue,
Thy lov'd idea ever meets my view,

Of

Of ev'ry joy, of ev'ry wish a part,
And rules each varying motion of my heart.

May Angels guard thee with distinguish'd care,
And ev'ry blessing be my Cynthia's share!
Thro' flow'ry paths securely may she tread,
By Fortune follow'd, and by Virtue led;
While health and ease in ev'ry look express,
The glow of beauty, and the calm of peace.
Let one bright sunshine form life's vernal day,
And clear and smiling be its ev'ning ray.
Late may she feel the softest blast of Death,
As roses droop beneath a Zephyr's breath.
Thus gently fading, peaceful rest in earth,
'Till the glad spring of Nature's second birth:
Then quit the transient winter of the tomb
To rise and flourish in immortal bloom.

* TO THE MEMORY OF ——— *

OBIIT. OCT. 13, 1747.

COULD modest sense with softest manners join'd
Attract the due attention of mankind,

* There are no memoranda remaining to shew to whose memory these, and the following affecting verses, are addressed. Their meaning, however, is sufficiently obvious, though Florio's real name be not known; and they are too beautiful to be suppress'd, though probably Mrs. Carter's delicacy would not allow her to publish them.

Unhappy

Unhappy Florio! thy ungentle fate
 Had ne'er reproached the wealthy or the great.
 In vain admir'd, applauded, and rever'd,
 No gen'rous hand thy drooping genius cheared;
 It's useless talents destin'd to deplore,
 And sink neglected on a foreign shore;
 There all thy prospects, all thy sufferings cease,
 In Death, the last kind refuge of distress.

Tho' by the world abandon'd and forgot,
 Let one be just and mourn thy hapless lot;
 Unlike thy sex whom selfish views inspire,
 To pain the guiltless object they admire,
 Thy silent truth each teizing suit repress,
 And only wished to see another blest.
 Tho' cold to passion, true to thy desert,
 Take the last tribute of a grateful heart,
 Which not unconscious saw thy generous aim,
 And gave thee, all it had to give, esteem;
 Still o'er thy tomb it's pious sorrows rise,
 And *Virtue* sheds the tear which *Love* denies.

* ON THE SAME.

OFT has the wintry blast deformed the year,
 And Zephyr oft restored the vernal bloom,
 Florio! since first I breathed the sigh sincere,
 And twin'd the cypress garland round thy tomb.

Tho' long composed thy peaceful ashes sleep
 In worlds remote beneath the Southern pole;
 Nor wide stretched lands, nor interposing deep,
 Can check the progress of th' unfetter'd soul.

Perhaps thy gentle spirit still surveys,
 With some regard the object once so dear,
 Nor undelighted feels the honest praise
 Which Truth bestows on Death's unflattered ear.

Yet no vain wish recalls thee from the tomb
 To tread the toilsome round of mortal years,
 But kind Compassion, smiling, heard the doom,
 That stopt thy progress thro' a vale of tears.

A vale of tears to thee was all below,
 Where no glad prospect cheered the thorny way,
 Save that which Virtue's piercing eyes bestow
 Thro' Death's dark perspective to endless day.

TO MISS LYNCH. 1744.

OCCASIONED BY AN ODE WRITTEN BY MRS.
 PHILIPS.

NARCISSA! still thro' ev'ry varying name,
 My constant care and bright enliv'ning theme,

In

In what soft language shall the Muse declare
The fond extravagance of love sincere?
How all those pleasing sentiments convey,
That charm my fancy, when I think on thee?
A theme like this Orinda's * thoughts inspir'd,
Nor less by Friendship than by Genius fir'd.
Then let her happier, more persuasive art
Explain th' agreeing dictates of my heart:
Sweet may her fame to late remembrance bloom,
And everlasting laurels shade her tomb,
Whose spotless verse with genuine force exprest
The brightest passion of the human breast.

In what blest clime, beneath what fav'ring skies,
Did thy fair form, propitious Friendship rise?
With mystic sense, the poet's tuneful tongue
† Urania's birth in glitt'ring fiction sung.
That Paphos first her smiling presence own'd,
Which wide diffus'd its happy influence round.
With hands united, and with looks serene,
Th' attending Graces hail'd their new-born Queen;
The Zephyrs round her wav'd their purple wing,
And shed the fragrance of the breathing Spring:
The rosy Hours, advanc'd in silent flight,
Led sparling Youth, and ever new Delight.

* The poetical name of Mrs. Philips.

† There were two Venuses among the Ancients; one called Pandemus, to whom they attributed the love of wild disorderly pleasures; the other named Urania, the patroness and inspirer of Friendship, Knowledge, and Virtue.

Soft sigh the winds, the waters gently roll,
 A purer azure vests the lucid Pole,
 All Nature welcom'd in the beauteous train,
 And Heav'n and Earth smil'd conscious of the scene.

But long e'er Paphos rose, or Poet sung,
 In heav'nly breasts the sacred passion sprung :
 The same bright flames in raptur'd Seraphs glow,
 As warm consenting tempers here below :
 While one attraction mortal, Angel, binds,
 Virtue, which forms the unison of minds :
 Friendship her soft harmonious touch affords,
 And gently strikes the sympathetic chords,
 Th' agreeing notes in social measures roll,
 And the sweet concert flows from soul to soul.

By Heav'n's enthusiastic impulse taught
 What shining visions rose on Plato's thought !
 While by the Muses gently winding flood *,
 His searching fancy trac'd the sov'reign good !
 The laurell'd Sisters touch'd the vocal lyre,
 And Wisdom's goddess led their tuneful choir.
 Beneath the genial Platane's spreading shade,
 How sweet the philosophic music play'd !
 Thro' all the grove, along the flow'ry shore
 The charming sounds responsive echoes bore.
 Here, from the cares of vulgar life refin'd,
 Immortal pleasures open'd on his mind :

* Ilyssus, a river near Athens, dedicated to the Muses.
 On the banks of this river, under a platane, Plato lays the
 scene of some of his Dialogues on Love and Beauty.

In gay succession to his ravish'd eyes
 The animating pow'rs of beauty rise;
 On ev'ry object round, above, below,
 Quick to the sight her vivid colours glow:
 Yet, not to Matter's shadowy forms confin'd,
 The *Fair* and *Good* he sought remain'd behind:
 'Till gradual rising thro' the boundless whole,
 He view'd the blooming graces of the soul;
 Where, to the beam of intellectual day,
 The genuine charms of *moral Beauty* play:
 With pleasing force the strong attractions move
 Each finer sense, and tune it into love.

TO MISS D'AETH*. 1744.

SAY, dear Bethia, can thy gentle mind,
 In hurrying crowds a genuine pleasure find?
 Amidst those scenes the giddy world admires
 That whim directs, and levity inspires?
 Where Folly each revolving hour employs
 In one mad circle of unsettled joys:
 Her bells she jingles and her tinsel spreads,
 To please deluded hearts, and flutt'ring heads:
 With baubles arm'd her trifling race are taught,
 To kill that foe to human quiet, Thought.

* Bethia, daughter of Sir Thomas D'Aeth, of Knolton, Bart.; first wife of Herbert Palmer, Esq., and afterwards of Lieutenant-Colonel Cosnan.

With Vanity's fantastic colours gay
In youth's warm sun the glitt'ring insects play,
Careless how soon the wintry blast must come
That sweeps their useless beings to the tomb.

Tir'd with unmeaning sounds and painted shows,
Which this vain theatre of life compose ;
Let peaceful Thought to happier scenes remove,
And seek the lov'd retreat of Knolton grove,
Where Nature sheds her vernal sweets around,
And Fancy wanders o'er Elysian ground.
Ye flow'rs that bright in living colours glow,
Ye gales, which sweet o'er op'ning roses blow,
Ye lawns enliven'd by the solar beam,
Ye groves that wave o'er Contemplation's dream:
How aptly were your peaceful joys design'd
To match the temper of Bethia's mind,
Which here from cares and busy crowds removed,
Enjoy'd the calm retirement that it lov'd.

But now no more these blooming scenes excite
The finer sense of elegant delight :
The vernal pride of drooping Nature fades,
No more Bethia's smiles illumine the shades ;
No more with music's soft prevailing art
The beauteous harmonist enchants the heart,
Nor Zephyr wafts along the vocal grove
Such sounds as list'ning Angels might approve,
While her prevailing lyre directs our choice
To " long eternity and purer joys."

Ah!

Ah! dear Bethia, how perverse the fate
That drives thee far from this congenial state.
Why were these once transporting pleasures known
Or why, alas! irreparably flown!
Thus the vain impotence of reasoning pride
Arraigns the present, blind to all beside.

Yet Heav'n all wise, indulgently severe,
Which makes our truest happiness it's care,
These cross events of varying life design'd,
To prove the latent forces of the mind:
Let human bliss an equal tenor boast,
And half our Nature's excellence is lost.
Virtue by Fortune lull'd in soft repose,
Is wak'd to action by alarming woes:
When in the beam of Fate's unclouded day,
She walks with Pleasure, thro' the flow'ry way,
She only shares a weak divided fame,
Our erring senses think their form the same;
O'er Sorrow's night her rays distinguish'd shine,
And Heav'n and Earth confess her charms divine.

Still may her aid each absent good supply,
Prompt the bright hope, and check the rising sigh:
Tho' now the dark inclement seasons low'r:
Immortal Virtue mocks their feeble pow'r:
Secur'd by Heav'n her fair possession lies,
Beyond the gloom of sublunary skies.
There smiles the spring in endless verdure gay,
While Knolton's flow'ry prospects fade away,

And all my lov'd Bethia loses here,
The blooming walks of Eden shall repair.

WRITTEN AT MIDNIGHT IN A THUNDER STORM

TO MISS LYNCH. 1743.

LET coward Guilt with pallid Fear,
To shelt'ring caverns fly,
And justly dread the vengeful fate,
That thunders thro' the sky.

Protected by that Hand, whose law
The threat'ning storms obey,
Intrepid Virtue smiles secure,
As in the blaze of day.

In the thick clouds tremendous gloom,
The light'nings lurid glare,
It views the same all-gracious pow'r,
That breathes the vernal air.

Thro' Nature's ever varying scene,
By diff'rent ways pursu'd,
The one eternal end of Heav'n
Is universal good.

The

The same unchanging mercy rules
When flaming Æther glows,
As when it tunes the linnet's voice,
Or blushes in the rose.

By Reason taught to scorn those fears
That vulgar minds molest;
Let no fantastic terrors break
My dear Narcissa's rest.

Thy life may all the tend'rest care
Of Providence defend;
And delegated Angels round
Their guardian wings extend.

When, thro' Creation's vast expanse,
The last dread thunders roll,
Untune the concord of the spheres,
And shake the rising soul:

Unmov'd mayst thou the final storm,
Of jarring worlds survey,
That ushers in the glad serene
Of everlasting day.

TO DR. WALWYN*. 1745.

ON HIS DESIGN OF CUTTING DOWN A SHADY
WALK.

In plaintive notes, that tun'd to woe
The sadly sighing breeze,
A weeping Hamadryad mourn'd,
Her fate-devoted trees,

Ah! stop thy sacrilegious hand,
Nor violate the shade,
Where Nature form'd a silent haunt
For Contemplation's aid,

Canst thou, the son of Science, train'd
Where learned Isis flows,
Forget, that nurs'd in shelt'ring groves
The Grecian genius rose?

Beneath the platane's spreading branch,
Immortal Plato taught:
And fair Lyceum form'd the depth
Of Aristotle's thought.

* Prebendary of Canterbury. That which was his house, stands in the South-west corner of the Green-court, and now belongs to Dr. Coombe. The walk, however, was not spared,

To

To Latian groves reflect* thy view,
 And bless the Tuscan† gloom:
 Where Eloquence deplor'd the fate
 Of Liberty and Rome.

Within the beechen shade retir'd,
 From each inspiring bough,
 The Muses wove unfading wreaths,
 To circle Virgil's brow.

Reflect, before the fatal axe
 My threatned doom has wrought:
 Nor sacrifice to sensual taste
 The nobler growth of thought.

Not all the glowing fruits, that blush
 On India's sunny coast,
 Can recompense thee for the worth
 Of one idea lost.

My shade a produce may supply,
 Unknown to solar fire:
 And what excludes Apollo's rays,
 Shall harmonize his lyre‡.

* *Reflect* is properly a verb active, and is here used in the original Latin sense for *turn back*. When it is made (as grammarians call it, but I think improperly) a verb neuter in the sense of *consider*, as it is a few lines below, an accusative is understood, *reflect*, or *turn back thy thoughts*.

† *Tuscan*, Poeticâ licentiâ, for *Tusculan*, Cicero's villa.

‡ This last stanza contains that sort of point which the Italians call *Concetto*; a kind of wit which Mrs. Carter greatly disliked,

ON THE DEATH OF MASTER QUESTED*.

1745.

How vain the joys that human pride elate,
 Dependent on the slightest chance of fate !
 Here all the flatt'ring hopes of youthful bloom
 Untimely blasted, wither in the tomb :
 Grac'd with each merit years like his could boast,
 Too soon discover'd, as too early lost :
 Studious by ev'ry pleasing art to prove,
 Th' endearing tenderness of filial love,
 Which guided still by Nature's gentlest voice,
 Prepar'd him for that Heav'n he now enjoys.

Yet let not grief pronounce that doom unjust,
 Which lays a parent's fairest hopes in dust ;
 The lovely object of these selfish tears,
 Felt ev'ry joy of life without it's cares ;
 To him the world display'd its first best sight,
 And touch'd his infant senses with delight.
 What more, alas ! had added years to give ?
 To live for *Virtue* is alone to live ;
 And what that *Virtue*, but with painful art,
 To check the strong emotions of the heart :
 The hydra forms of Folly to subdue,
 And strive with passions, which *he* never knew.

disliked, and of which this is, I believe, the only instance to be found in her writings.

* Only son of a private gentleman of Canterbury.

Heav'n,

Heav'n, which the doubtful conflict kindly spar'd,
Without the toil, bestow'd the bright reward :
Death gently call'd him from his guiltless play,
And clos'd his eyes to wake in endless day.
Let Grief submit to Pow'r all good and wise,
And yield the spotless victims to the skies.

TO MISS LYNCH. APRIL 9, 1746.

STILL may this morn with fairest lustre rise,
And find thee still more happy and more wise;
The smiling year with some new pleasure crown,
And add some virtue to the past unknown ;
E'en that, whose future progress shall deface
The transient pride of each external grace,
Survey the soul more beauteous, young, and gay,
And chearful to the latest natal day,
Which gilds the ruins of declining age,
And lights it safely to its farthest stage.

Where roses blush, and soft-wing'd zephyrs
play,
Thro' Pleasure's walks if youth unbounded stray,
Enjoy each product of the vernal hour,
Seize ev'ry green, and rifle ev'ry flow'r ;
Though with each smiling hue the garland bloom,
And Fortune add her variegated plume,
How soon, alas ! the gay fantastic wreath
Must wither on the pallid brow of Death !

It's

It's languid sweets in mournful dust be laid,
And all it's unreviving colours fade!

Thus the false forms of vanity descend,
And in the gloom of long oblivion end :
Unreal phantoms, empty, void of pow'r,
Borne on the fleeting pinions of an hour!
Desert in death the disappointed mind,
Nor leave a trace of happiness behind !

O blest with talents fitted to obtain
What wild unthinking Folly seeks in vain,
To whom, peculiarly indulgent, Heav'n
The noblest means of happiness has giv'n,
From joys unfixt, that in possession die,
From Falshood's path my dear Narcissa fly.
See Faith with steady light direct the road
That leads unerring to the sov'reign Good;
See Virtue's hand immortal joys bestow,
That ever new in fair succession blow,
Nor dread, secure of undecaying bloom,
The ineffectual winter of the tomb.

Such sure rewards the happy choice attend,
Form'd on our Nature's origin and end.
Pure from th' eternal source of being came
That ray divine that lights the human frame;
Yet oft, forgetful of it's heavenly birth,
It sinks obscur'd beneath the weight of earth* :

* ——— Corpus onustum

—— affigit humo divinæ particulum auræ.

HOR. 2. Sat. 2, 77, &c.

Mechanic pow'rs retard it's flight, and hence
The storms of Passion, and the clouds of Sense:
'Tis Life's great task their influence to controul,
And keep the native splendor of the soul:
From false desires which wild Opinion frames,
From raging Folly's inconsistent schemes,
To guard it safe by those unerring laws,
That re-unite it to its first Great Cause.

To this bright mark may all thy actions tend,
And Heav'n succeed the wishes of a friend.
Whose faithful love directs its tender cares
Beyond the flight of momentary years:
Beyond the grave, where vulgar passions end,
To future worlds it's nobler views extend,
Which soon each imperfection must remove,
And ev'ry charm of friendship shall improve.
'Till then, the Muse essays the tuneful art,
To fix her moral lesson on thy heart,
Illume thy soul with Virtue's brightest flame,
And point it to that Heav'n from whence it came.

TO MISS HALL*. 1746.

WHILE soft thro' water, earth, and air,
The vernal spirits rove,
From noisy joys, and giddy crowds,
To rural scenes remove.

* Afterwards wife of the Rev. John Nairn, of Kingston, near Canterbury.

The mountain snows are all dissolv'd
 And hush'd the blust'ring gale:
 While fragrant Zephyrs gently breathe,
 Along the flow'ry vale.

*The circling planets constant rounds
 The wintry wastes repair:
 And still, from temporary death,
 Renew the verdant year.

But ah! when once our transient bloom,
 The spring of life is o'er,
 That rosy season takes its flight,
 And must return no more.

Yet judge by Reason's sober rules,
 From false opinion free,
 And mark how little pilf'ring years
 Can steal from you or me.

Each moral pleasure of the heart,
 Each lasting charm of truth,
 Depends not on the giddy aid
 Of wild, inconstant youth.

The vain coquet, whose empty pride
 A fading face supplies,
 May justly dread the wintry gloom,
 Where all it's glory dies.

* *Damna tamen celeres reparant cœlestia Lunæ: &c.*

HOR. Ode vii. Lib. 4.

Leave

Leave such a ruin to deplore,
To fading forms confin'd:
Nor age, nor wrinkles discompose
One feature of the mind.

Amidst the universal change
Unconscious of decay,
It views, unmov'd, the scythe of Time
Sweep all besides away.

Fixt on it's own eternal frame,
Eternal are it's joys:
While, borne on transitory wings,
Each mortal pleasure flies.

While ev'ry short-liv'd flower of sense
Destructive years consume,
Thro' Friendship's fair enchanting walks
Unfading myrtles bloom.

Nor with the narrow bounds of Time,
The beauteous prospect ends,
But lengthen'd thro' the vale of Death,
To Paradise extends.

ODE TO WISDOM*. 1746.

THE solitary Bird of Night
Thro' the pales shades now wings his flight,
And quits the time-shook tow'r:
Where, shelter'd from the blaze of day,
In philosophic gloom he lay,
Beneath his ivy bow'r.

With joy I hear the solemn sound,
Which midnight echoes waft around,
And sighing gales repeat:
Fav'rite of Pallas! I attend,
And faithful to thy summons bend,
At Wisdom's awful seat.

She loves the cool, the silent eve,
Where no false shows of life deceive,
Beneath the lunar ray:
Here Folly drops each vain disguise,
Nor sport her gaily-colour'd dyes,
As in the glare of day.

O Pallas! Queen of ev'ry art
"That glads the sense, or mends the heart,"
Blest source of purer joys:

* First published in the Gentleman's Magazine, and then by Richardson in his Clarissa. See his letter in the "Memoirs."

In ev'ry form of beauty bright,
That captivates the mental sight,
With pleasure and surprize!

To thy unspotted shrine I bow,
Assist thy modest suppliant's vow,
That breathes no wild desires :
But taught by thy unerring rules,
To shun the fruitless wish of fools,
To nobler views aspires. *Ab*

Not Fortune's gem, Ambition's plume,
Nor Cytheréa's ^{*Admiration*} fading bloom,
Be objects of my pray'r :
Let Av'rice, Vanity, and Pride,
These glitt'ring envy'd toys divide,
The dull rewards of Care.

To me thy better gifts impart,
Each moral beauty of the heart
By studious thought refin'd :
For Wealth, the smiles of glad Content,
For Pow'r, its amplest, best extent,
An empire o'er my mind.

When Fortune drops her gay parade,
When Pleasure's transient roses fade,
And wither in the tomb :

Unchang'd is thy immortal prize,
Thy ever-verdant laurels rise
In undecaying bloom.

By thee protected, I defy
The coxcomb's sneer, the stupid lie
Of ignorance and spite :
Alike contemn the leaden fool,
And all the pointed ridicule
Of undiscerning wit.

From envy, hurry, noise, and strife,
The dull impertinence of life,
In thy retreat I rest :
Pursue thee to the peaceful groves,
Where Plato's sacred spirit roves
In all thy graces drest.

He bid Ilyssus' tuneful stream
Convey thy philosophic theme
Of perfect, fair, and good :
Attentive Athens caught the sound,
And all her list'ning sons around,
In awful silence stood.

Reclaim'd her wild licentious youth,
Confest the potent voice of truth,
And felt it's just controul :

The Passions ceas'd their loud alarms,
And Virtue's soft persuasive charms
O'er all their senses stole.

Thy breath inspires the poet's song,
The patriot's free unbiass'd tongue,
The hero's gen'rous strife:
Thine are Retirement's silent joys,
And all the sweet endearing ties
Of still, domestic life.

No more to fabled names confin'd,
To Thee! Supreme, all-perfect mind,
My thoughts direct their flight:
* Wisdom's thy gift, and all her force
From Thee deriv'd, unchanging source
Of intellectual light!

O send her sure her steady ray,
To regulate my doubtful way,
Thro' Life's perplexing road:
The mists of error to controul,
And thro' it's gloom direct my soul
To happiness and good.

Beneath her clear discerning eye
The visionary shadows fly
Of Folly's painted show:

* See St. James i. 5 & 17.

She sees, thro' ev'ry fair disguise,
 That all, but Virtue's solid joys,
 Is vanity and woe.

FROM MISS WILBRAHAM. 1746.

ELIZA bids me boldly try
 To pluck the laurel bough,
 And with unfading garlands deck
 My unambitious brow.

When Friendship's voice thus soothing calls
 Thro' Vanity to stray,
 Tho' conscious of the rash attempt,
 I readily obey.

With steps by her injunctions wing'd,
 I seek th' immortal grove:
 Less prompted by desire of Fame,
 Than fond complying Love.

Th' offended laurel seem'd to shrink,
 As trembling I drew near:
 The vocal leaves these sounds convey'd
 To my attentive ear:

“ Rash

- “ Rash spoiler cease; nor let thy hand
 “ My sacred branch profane:
 “ These honours to the wise belong,
 “ Not to the weak and vain.”

TO MISS WILBRAHAM. 1747.

IN ANSWER TO THE FOREGOING.

LET not ungentle Daphne's scorn
 Thy rising hopes restrain:
 Apollo, Pow'r of Wit and Verse,
 Her favour su'd in vain.

Tho' rude at first, the sacred branch
 Of Honour she denies,
 Repeated efforts shall prevail,
 And gain the beauteous prize.

That beauteous prize the patient toils
 Of Perseverance claim:
 Whose hand alone must weave the wreath
 Of undecaying fame.

Far from the downy bed of sloth
 The tuneful sisters fly;
 Whose soul-refining arts, each grace
 Of polish'd life supply.

At gay Aurora's early call
Their pleasing labours rise:
Nor cease when Vesper's silent beam
Illumes the western skies.

At first, thro' paths perplex'd and rude
Their trembling vot'ries tread:
But soon confess the tedious way,
And ev'ry toil repaid.

When safe, beyond the storms of life,
Before their ravish'd eyes,
The fair poetic land of joy
In smiling prospect lies.

There vernal airs eternal play,
To mortal climes unknown:
And flow'rs in living colours glow
Beneath a brighter sun.

There forms, that never struck the sense
Of vulgar sight, appear:
And music breathes, that never charm'd
The dull untutor'd ear.

No puzzling schemes of low-born care
Distract the peaceful mind,
Whose thoughts are by the gentle pow'rs
Of harmony refin'd.

No longer, then, the faithful voice
Of soothing Friendship blame:
But follow, where the Muses lead,
To happiness and fame.

TO MISS ETHELRED LYNCH*. 1747.

FROM HER GUARDIAN ANGEL.

FROM climes, where one eternal spring
Emblooms the verdant year,
See, watchful o'er his beauteous charge,
Thy guardian pow'r appear.

Thy infant hours, so Heav'n ordain'd,
Engag'd my tender care:
And still unwearied I attend,
To point the hidden snare.

O listen to my faithful voice,
Which, mov'd by sacred truth,
From fading joys to real good,
Shall guide thy careless youth.

Seek not from charms of mortal birth
To purchase empty fame:
With early wisdom learn to trace
Thy being's nobler aim.

* Daughter to the Rev. Dr. Lynch, Dean of Canterbury,
&c. afterwards wife of the Rev. Thomas Hey, D. D.

While sighing crouds of rival youths
Their idle homage pay,
Reflect, how soon the transient reign
Of beauty must decay.

By Nature's unrelenting law
Is fixt it's certain date:
Nor Flatt'ry's unavailing breath,
Can change eternal fate.

Amidst the frolic sports of youth,
Some lasting charm engage,
To gild the solitary gloom
Of unadmir'd old age.

To Time's inexorable pow'r
Has Heav'n's decree consign'd,
All but the undecaying bloom
Of fair, immortal Mind.

While Vanity's fantastic schemes
The gay coquet employ,
Let Virtue's nobler study form
My Ethelinda's joy.

For Folly's transports of an hour,
And low-designing art,
Be Reason's sober Pleasures thine,
And innocence of heart.

Tho'

Tho' charms thus modest and retir'd
Attract no coxcomb's sight,
Applauding Angels own their worth,
And view them with delight.

TO ————. 1748.

THE midnight moon serenely smiles,
O'er Nature's soft repose ;
No low'ring cloud obscures the sky,
Nor ruffling tempest blows.

Now ev'ry passion sinks to rest,
The throbbing heart lies still :
And varying schemes of life no more
Distract the lab'ring will.

In silence hush'd, to Reason's voice,
Attends each mental pow'r :
Come dear Emilia, and enjoy
Reflection's fav'rite hour.

Come : while the peaceful scene invites,
Let's search this ample round,
Where shall the lovely fleeting form
Of Happiness be found?

Does

Does it amidst the frolic mirth
Of gay assemblies dwell?
Or hide beneath the solemn gloom,
That shades the hermit's cell?

How oft the laughing brow of joy
A sick'ning heart conceals!
And thro' the cloister's deep recess,
Invading Sorrow steals.

In vain thro' Beauty, Fortune, Wit,
The fugitive we trace:
It dwells not in the faithless smile,
That brightens Clodio's face.

Perhaps the joy to these deny'd,
The heart in friendship finds:
Ah! dear delusion! gay conceit
Of visionary minds!

Howe'er our varying notions rove,
Yet all agree in one,
To place it's being in some state,
At distance from our own.

O blind to each indulgent aim,
Of Pow'r supremely wise,
Who fancy happiness in ought
The hand of Heav'n denies!

Vain

Vain is alike the joy we seek,
And vain what we possess,
Unless harmonious Reason tunes
The passions into peace.

To temper'd wishes, just desires,
Is happiness confin'd,
And deaf to Folly's call, attends
The music of the mind.

TO MISS HALL. 1748.

WRITTEN AT AN ORATORIO.

YE Pow'rs of Harmony, whose gentle aid
Could once the finest sense of joy excite,
Where now is all your vital influence fled,
Where vanish'd ev'ry elegant delight!

Me better fits in unfrequented wastes,
To sooth each tender sentiment of woe,
Where, in sad concert sigh the wintry blasts,
And dying streams in plaintive numbers flow.

Or, lonely wand'ring o'er the dewy plain,
By pensive Cynthia's melancholy light,
I'll fly from music's ineffectual strain,
Attentive to the wailing bird of night.

To

To me how tasteless ev'ry scene of joy,
The vacant heart by happy impulse feels :
While mine, which thoughts of genuine grief
employ,
From cheerful crowds to drear Retirement steals.

There, hapless coward in the doubtful strife
My fainting pow'rs each active function leave,
I droop beneath the dull fatigue of life,
And wish the peaceful refuge of the grave.

Impatient wish ! Shall suff'ers of an hour,
With impious voice ungratefully complain,
Forgetful that the gracious hand of Pow'r,
With happy ages pays the transient pain !

* TO MISS HALL. 1749.

THUS sunk in Fancy's melancholy dream,
The Muse her lyre to strains of sorrow tun'd,
The string still vibrates with the mournful theme,
And starting Mem'ry dreads the painful sound.

At length 'tis past, the threat'ning danger o'er,
No more I toss on Life's tempestuous seas,
But idly slumb'ring on the peaceful shore,
Enjoy the calm of unexpected ease.

Tho'

Tho' each gay scheme to Youth and Fancy dear,
In one wild storm is wreck'd and ever lost ;
No fond complaint shall call the fate severe
That lands myself securely on the coast.

Deep in Retirement's silent vale confin'd,
The world in all its tempting forms I lose ;
Nor idly murmur at the change assign'd,
Forgetful of the blessings it bestows.

As Heav'n all-wise determines each event,
May its just laws my ductile passions guide ;
Clear the dark brow of sullen Discontent,
And check the restless insolence of Pride.

Unchang'd my gay serenity of mind,
Tho' ever fixt on this extremest shore ;
As when, my dear Myrtilla, unconfin'd,
With thee I wandered on the banks of Stour.

'Tho' now, as several lots our fate divide,
Through varying life by different roads we tend,
The same directing pow'r, our common guide,
Shall re-unite us at our journey's end.

Till then attentive to the present hour,
The good it brings with grateful sense we'll
taste * ;
While Virtue shall our future joys secure,
And faithful Memory guard the pleasing past.

* *Dona præsentis rape lætus horæ.*

Hor. Lib. 3. Ode 8.

TO THE SAME*. 1749.

WELL did my dear Myrtilla's prayer,
To guardian Heav'n's protecting care
Her wand'ring friend commit :
Whose steps by faithless eyes † misled,
Bewilder'd in the dubious shade
The well known path-way quit.

What could I do? Perplex'd, alone,
In vain the constellations shone,
Too weak to mark my way :
No guide the choral Pleiads gave,
And beauteous smil'd the star of Eve
With ineffectual ray.

'Tis dreary solitude around :
To cheer my hopes no village sound,
No taper thro' the trees :
The distant waters murm'ring roll,
Dire sung the lamentable owl,
And faintly sigh'd the breeze.

But soon, in diff'rent notes, too near
Discordant voices stun my ear,
With formidable roar ;

* This Poem was founded upon Mrs. Carter's having lost her way in returning home from a visit to her friend.

† Alluding to her being remarkably near-sighted.

The lawless crew of revelling Sin,
Their midnight orgies now begin,
To Bacchus' frantic pow'r.

Yet, tho' by fear confused and lost,
My path no son of riot crost,
Unhurt I pass the gloom :
Unconscious where, or how I fled
By watchful Providence convey'd,
I gain my wish'd-for home.

* In Life's long journey as we tend,
The same all-gracious Pow'r defend,
And lead us safely thro' :
Protect when threat'ning fears assail,
And where the lights of Reason fail,
A surer guide bestow !

Whether in flow'ry paths we stray
Or labour thro' a gloomy way
Perplexing and unev'n :
Thro' Passion's snare, and Error's night,
Conduct our falt'ring steps aright
To reach their native Heav'n.

* Tho' this little Poem is scarcely any thing more than a plain narrative. Yet it affords a proof of Mrs. Carter's constant attention, to draw a useful and religious moral from every occurrence of life.

TO MISS BURTON: 1750.

ON A WATCH.

WHILE this gay toy attracts thy sight,
Thy reason let it warn ;
And seize, my dear, that rapid time
That never must return.

If idly lost, no art or care
The blessing can restore :
And Heav'n exacts a strict account
For ev'ry mis-spent hour.

Short is our longest day of life,
And soon its prospects end :
Yet on that day's uncertain date
Eternal years depend.

Yet equal to our being's aim
The space to Virtue giv'n :
And ev'ry minute well improv'd
Secures an age in Heav'n.

TO MISS UNDERDOWN *. 1750.

ON A WATCH.

UNLIKE the triflers whose contracted view,
 Ne'er looks beyond a glitt'ring outside show,
 In this machine with moral eyes survey
 How gliding life steals silently away ;
 And, mindful of its short determined space,
 Improve the flying moments as they pass.

See rolling years with quick dispatch, decide
 The transient date of sublunary pride :
 See Beauty, Genius, Fortune, Fair, Sublime,
 Borne headlong down the rapid stream of Time :
 O'er their sad wrecks, along the fatal shore,
 Rapacious Death asserts his tyrant pow'r ;
 There all their momentary glories fade,
 In dull Oblivion's everlasting shade.

Is all that Nature or that Art can boast
 In undistinguish'd, final ruin lost ?
 Must all partake the same unalter'd doom,
 The sport of Time, and victims of the Tomb ?
 One only good, secure, unchang'd, defies
 The giddy whirl of sublunary skies ;
 Which see, uninfluenc'd by their wild controul,
 Offspring of Heav'n, the undecaying soul.

* Afterwards wife to John Carter, Esq. of Deal.

To this unfailing excellence devote
The morn of Reason, and the prime of Thought.
Tho' youth and beauty diff'rent tasks persuade,
That youth must languish, and that beauty fade :
Destructive years no graces leave behind,
But those which Virtue fixes in the mind.
How vain the want of real worth to hide,
Each flatter'd Talent's superficial pride !
Its touch in vain the mimic pencil tries,
And sounds harmonious from the lyre arise.
* As some fair structure, rais'd by skilful hand,
But weakly founded on the shaking sand,
Securely stands, in sculptur'd foliage gay,
While vernal airs around its columns play :
But soon the rains descend, the tempests beat,
And each unsolid ornament defeat :
The faithless base betrays its feeble trust,
And all the beauteous trifle sinks in dust :
So sinks each grace of Nature and of Art,
Unprop'd by strong integrity of heart !

Let idle flutt'ers, miserably gay,
In dress and trifling waste their useless day ;
That day, for nobler exercises giv'n,
'T' adorn the soul for Happiness and Heav'n :
Beyond the triumph of these shadowy charms,
Which ev'ry beating pulse of Time alarms,

* For the original of this beautiful illustration, see Matt.
vii. 24.

To fairer views let thy ambition tend,
 Our nature's glory, and our being's end;
 And seek from beauties form'd on Virtue's rules,
 Th' applause of Angels, not the gaze of fools.

HORACE, B. I. ODE XV.

THE PROPHECY OF NEREUS. 1751.

FIRST PUBLISHED IN DUNCOMBE'S HORACE.

FROM Sparta's hospitable shore,
 His prize when faithless Paris bore,
 While guilt impatient crowds his sail,
 Prophetic Nereus checks the gale;
 By force the flying robber holds,
 And thus the wrath of Heav'n unfolds:
 "In vain thy fleet transports the Dame,
 Whom injur'd Greece shall soon reclaim;
 Prepar'd to break thy lawless tye,
 And Priam's ancient realm destroy.
 Behold the troops, the foaming steed,
 To labours doom'd, and doom'd to bleed!
 See! Victim to thy lewd desires,
 Thy country blaze with fun'ral fires!
 See! Pallas eager to engage,
 Prepares her car and martial rage:

She waves her Ægis, nods her plumes,
And all the pomp of war assumes !
In vain, devoted to thy side,
Shall Cytherea swell thy pride ;
In vain thy graceful locks express
The studied elegance of dress ;
Thy languid harp, with am'rous air,
In vain shall charm the list'ning fair ;
The palace screen thy conscious heart
In vain, against the Cretan dart,
And Ajax, nimble to pursue.
What tho' conceal'd from public view,
The chamber guards thy nicer ear
From all the horrid din of war ;
At length, adult'rer ! fall thou must,
And trail those beauteous locks in dust !
See ! Author of thy country's fate,
Ulysses, practis'd in deceit.
Behold the hoary Pylian sage
Against her forfeit tow'rs engage.
Teucer and Sthenelus unite
With various skill, in various fight.
Tydides, greater than his sire,
To find thee, burns with martial fire.
But as a grazing stag, who spies
The distant wolf, with terror flies ;
So shalt thou fly, with panting breath,
And falt'ring limbs, th' approach of Death.

Where

Where is thy boasted courage? Where
 Thy promise plighted to the Fair?
 Tho' fierce Achilles' sullen hate
 Awhile protracts the City's fate,
 Heav'n shall its righteous doom require,
 And Troy in Grecian flames expire *!

TO ——— †. 1753.

SAY, dear Emilia, what untry'd delight
 Has Earth, or Air, or Ocean to bestow,
 That checks thy active spirit's nobler flight,
 And bounds its narrow view to scenes below?

Is Life thy passion? Let it not depend
 On flutt'ring pulses, and a fleeting breath:
 In sad Despair the fruitless wish must end,
 That seeks it in the gloomy range of Death.

* If the rest of the Odes had been translated as elegantly as this, we could have no reason to doubt their being well received by the Public. However, the Editor cannot but think himself happy in the friendship with which he is honored by the ingenious Translator.

Note by Mr. Duncombe.

† Of this beautiful Poem Mrs. Carter never chose to say to whom it was addressed, as some degree of censure seems to be implied by it. It is one of the most highly finished of the collection.

This world, deceitful idol of thy soul,
 Is all devoted to his tyrant pow'r :
 To form his prey the genial planets roll,
 To speed his conquests flies the rapid hour.

This verdant Earth, these fair surrounding skies,
 Are all the triumphs of his wasteful reign :
 'Tis but to set, the brightest suns arise ;
 'Tis but to wither, blooms the flow'ry plain.

'Tis but to die, Mortality was born ;
 Nor struggling Folly breaks the dread decree :
 'Then cease the common destiny to mourn,
 Nor wish thy Nature's laws revers'd for thee.

The sun that sets, again shall gild the skies ;
 The faded plain reviving flow'rs shall grace ;
 But hopeless fall *, no more on Earth to rise,
 The transitory forms of human race.

No more on Earth : but see, beyond the gloom,
 Where the short reign of Time and Death ex-
 pires,
 Victorious o'er the ravage of the tomb,
 Smiles the fair object of thy fond desires.

* Like *leaves*—a very ancient metaphor. See Isaiah xl. ver. 6, &c. And Homer, Il. 6, v. 146. Οἷον περ φύλλον γενεή, τοιοῦται καὶ ἀνθρώπων.

The seed of Life, below, imperfect lies,
 To Virtue's hand its cultivation giv'n :
 Form'd by her care, the beauteous plant shall rise,
 And flourish with unfading bloom in heav'n.

ORATORIAL STAFF, J.C.

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SONETTO PROEMIALE.

DEL ABATE METASTASIO.

SOGNI, e Favole io fingo, e pure in Carte
Mentre Favole e Sogni orno e disegno,
In lor, folle ch' io son ! prendo tal parte
Che del mal ch' inventai, piango e mi sdegno.

Ma forse ch' allor che non m' inganna l'arte
Più saggio io sono ; è l'agitato Ingegno
Forse allor più tranquillo ? o forse parte
Da più salda Cagion l'Amor, lo sdegno ?

Ah che non sol quello ch' io Canto, e Scrivo
Favole son ; ma quanto Temo o Spero
Tutto è Menzogna : e delirando io vivo.

Sogno della mea vita è il Corso intero
Deh Tu Signor, quando a destarmi arrivo,
Fa ch' io trovi Riposo in Sen del vero.

TRAN.

TRANSLATED. 1753.

FABLES and dreams my sportive genius feigns :

Yet dreams and fables while I range with art,
Caught by their magic force, to serious pains

Th' inventive head betrays the simple heart :
Imagin'd woes with real grief I mourn,
Imagin'd wrongs resent with real scorn.

Yet, when by Fancy's influence unconfin'd,

Does Wisdom give my throbbing bosom laws?
Do calmer thoughts compose my ruffled mind?
Springs love or anger from a better cause?

Ah ! not alone the Muse's gay deceit

Is empty fable, but my hopes and fears :
This busy scene is one perpetual cheat,
One wild delirium all my fruitless years !

An idle dream is all I act or speak,

The cares of age, the vivid starts of youth :
Thou ! when from Folly's fev'rish sleep I wake,
Great God ! compose me in the arms of Truth !

CANZONE

DEL ABATE METASTASIO.

I.

Ecco quel fiero Istante
Nice, mia Nice addio !
Come viv' rò Ben mio
Così lontan da tè ?
Io vivro sempre in pene
Io non avrò più Bene,
E tu, chi sa se mai
Ti sovverrai di me ?

II.

Soffri ch' in Traccio almeno
Di mia perduta pace
Venga il pensier seguace
Sul' orme del tuo piè
Sempre nel tuo Camino,
Sempre m'avrai vicino.
E tu, &c.

III.

Io fra romite Sponde,
Mesto volgendo i passi,
Andro Chiedendo a i Sassi,
La Ninfa mia dov' è ?
Dal un a l' altra Aurora,
I' andrò Chiamando ognora.
E tu, &c.

TRANSLATED. 1753.

I.

AH Delia ! see the fatal hour*,
Farewel my soul's delight !
But how shall wretched Damon live,
Thus banish'd from thy sight ?
To my fond heart no rival joy
Supplies the loss of thee :
But who can tell if thou, my dear,
Wilt e'er remember me ?

II.

Yet while my restless wand'ring thoughts
Pursue their lost repose,
Unwearied may they trace the path
Where'er my Delia goes.
For ever Damon shall be there,
Attendant on thy way,
But who can tell, &c.

III.

Alone thro' unfrequented wilds,
With pensive steps I rove ;
I ask the rocks, I ask the streams,
Where dwells my absent love ?
The silent Eve, the rosy Morn,
My constant search survey ;
But who can tell, &c.

* This Song was set to music by Kotzwara, a German composer, who met with a premature end a few years since under peculiar circumstances of the most abandoned vice.

IV.

Io rivedrò Sovente,
Le amene Spiagge, o Nice,
Ove Vivea felice,
Quando Vivea con te.
A mi saran Tormento,
Cento Memorie e cento
E tu, &c.

V.

Quanti vedrai giungendo,
Al nuovo tuo Soggiorno,
Quanti venirti intorno,
Ed offrirti Amor e Fè :
Ah Dio che sa, fra tanti
Tenere Omaggi e pianti
Ah Dio che sa se mai
Ti sovverai di me ?

VI.

Pensa qual dolce Strale,
Cara mi lasci in Seno :
Pensa ch' ama Fileno,
Senza Sperar Mercè.
Pensa mia Nice a questo
Barbaro Adio funesto
Pensa —— ah chi sa se mai
Ti sovverrai di me !

IV.

Oft I'll review the smiling scene,
Each fav'rite brook and tree,
Where gaily past the happy hours,
Those hours I past with thee.
What painful fond memorials rise
From ev'ry place I see :
But who, &c.

V.

How many rival vot'ries soon
Their soft address shall move,
Surround thee in thy new abode,
And tempt thy soul to love.
Ah who can tell, while sighing crouds
Their tender homage pay,
Ah, who can tell, if thou, my dear,
Wilt then remember me !

VI.

Think, Delia, with how deep a wound
The sweetly-painful dart,
Which thy remembrance leaves behind,
Has pierc'd a hopeless heart.
Think on this fatal, sad adieu,
That severs me from thee :
Think—Ah who knows, if thou, my love,
Wilt ever think on me !

TO MRS. HONEYWOOD.

OCCASIONED BY THE SIGHT OF SOME VERSES
ADDRESSED TO GENERAL HONEYWOOD HER
HUSBAND.

O'ER these soft lines the drooping Graces sigh,
And injur'd Love his rosy chaplet tears:
The useless lustre fades in Beauty's eye,
And Genius, while it frames the verse, despairs.

Were these the patient suff'rers only boast,
How deep the ruin! how severe the smart!
When all, that charms the world beside, is lost
On tasteless Damon's cold unfeeling heart.

Yet tho' from these the faithless rover flies,
On surer aids her better hopes depend;
While fickle human passions fall and rise,
Secure of fixing *one* unfailing friend.

* "Acquaint thyself with" Him, "and be at
peace,"

To his attentive ear thy griefs confide;
His tender care each throbbing pain shall ease,
His arm sustain thee, and his counsel guide †.

* Job xxii. 21.

† See Isaiah xl. 11.

No cold neglect the faithful heart repays,
 Whose steadfast aim solicits *his* regard:
 Each wish for merit, each attempt to please
 He views, and his approving smiles reward.

Thro' ev'ry changing scene his constant love
 Alike shall make its happy object blest:
 Shall ev'ry joy of active life improve,
 And sooth its latest agonies to rest.

When Youth and Beauty deck that form no more,
 And Time, at length, shall claim what long it
 spares,
His vital smile shall ev'ry charm restore,
 And bid them bloom thro' everlasting years.

'Till then the hope, by Damon's vows betray'd,
 And wand'ring long on Passion's stormy seas,
 By *his* unerring guidance safely led,
 Shall fix her anchor on the rock of Peace.

TO THE REV. DR. CARTER.

Causa fuit Pater his _____

HOR.

THOU by whose fondness and paternal care
 Distinguish'd blessings glad my cheerful days,
 While first my thoughts indulgent Heav'n revere,
 Receive the second tribute of my praise.

Thy hand my infant mind to Science form'd,
And gently led it thro' the thorny road:
With love of Wisdom, and of Virtue warm'd,
And turn'd from idle toys to real good.

O gift beyond Ambition's giddy aim,
Superior to the envy'd blaze of Wealth,
The loudest triumphs of applauding Fame,
And ev'ry joy of idly lavish'd Health!

Whate'er the tuneful Muse, or pensive Sage
To Fancy warbled, or to Reason show'd,
The treasur'd stores of each enlighten'd age
My studious search to thy direction ow'd.

Ne'er did thy voice assume a master's pow'r,
Nor force assent to what thy precepts taught;
But bid my independent spirit soar,
In all the freedom of unfetter'd thought.

Nor e'er by blind Constraint and servile Awe,
Compell'd to act a cold external part:
But fixt my duties by that sacred law,
That rules the secret movements of the heart.

Blest law of liberty! with gentle lead
To regulate our erring nature giv'n,
And vindicate, from slavish human dread,
The unreserv'd obedience due to Heav'n.

Still be that sacred law my faithful guide,
 Conduct my actions; and my soul engage:
 Then ev'ry generous care, thy youth apply'd,
 Shall form the comfort of declining age.

TO MISS TALBOT.

Ηνιδι σιγα μεν ποντος, σιλωνται δ' αηται *.

THEOC.

How sweet the calm of this sequester'd shore,
 Where ebbing waters musically roll:
 And Solitude, and silent Eve restore
 The philosophic temper of the soul.

The sighing gale, whose murmurs lull to rest,
 The busy tumult of declining day,
 To sympathetic quiet soothes the breast,
 And ev'ry wild emotion dies away.

Farewell the objects of diurnal care,
 Your task be ended with the setting sun:
 Let all be undisturb'd vacation here,
 While o'er yon wave ascends the peaceful moon.

* Calm is the sea, and hush'd is ev'ry wind.

What beautiful visions o'er the soften'd heart,
In this still moment all their charms diffuse,
Serenest joys, and brighter hopes impart,
And cheer the soul with more than mortal
views.

Here, faithful Mem'ry wakens all her pow'rs,
She bids her fair ideal forms ascend,
And quick to ev'ry gladden'd thought restores
The social Virtue, and the absent Friend.

Come Musidora, come, and with me share
The sober pleasures of this solemn scene,
While no rude tempest clouds the ruffled air,
But all, like thee, is smiling and serene.

Come, while the cool, the solitary hours
Each foolish care, and giddy wish controul,
With all thy soft persuasion's wonted pow'rs,
Beyond the stars transport my listening soul.

Oft, when on Earth detain'd by empty show,
Thy voice has taught the trifler how to rise;
Taught her to look with scorn on things below,
And seek her better portion in the skies.

Come: and the sacred eloquence repeat:
The world shall vanish at its gentle sound,
Angelic forms shall visit this retreat,
And opening Heav'n diffuse its glories round.

TO

TO MISS MARGARET CARTER*.

Quid quisque vitet, nunquam Homini satis

Cautum est in horas——

——improvisa Leti

Vis rapuit, rapietque Gentes.

HOR.

Ah! why with restless, anxious search explore,
Thro' distant realms the progress of disease?
In ev'ry clime, with like destructive pow'r
The hand of Death his hapless prey shall seize.

Not more remote where genial suns arise,
And healthful airs o'er fragrant blossoms play,
Than where the putrid vapour blasts the skies,
And spreads infection o'er the lurid day.

Where sprightly Youth, and blooming Beauty
sport,
He joins the chorus, and partakes the show :
And where the Graces and the Loves resort,
Amidst their roses, twines his cypress bough.

The bowl he snatches from ungovern'd Joy,
Where Riot calls, a quick rapacious guest :
And, slowly-sure, his lurking arts destroy
The solitary Hermit's frugal feast.

* Afterwards wife of the Rev. Dr. Pennington.

To what blest realm can trembling Fear retire,
Unconscious of his universal sway?
Then why with anxious fruitless search enquire
Who first or last must fall his destin'd prey?

Yes: one blest realm shall grant a safe retreat,
One faithful guide the *living way* supply:
To his direction let the soul submit,
And calmly yield to Death whate'er can *die*.

TO MRS. MONTAGU.

WHERE are those hours, on rosy pinions borne,
Which brought to ev'ry guiltless wish success?
When Pleasure gladden'd each returning morn,
And ev'ry ev'ning clos'd in calms of Peace.

How smil'd each object, when by Friendship led,
Thro' flow'ry paths we wander'd unconfin'd:
Enjoy'd each airy hill, or solemn shade,
And left the bustling empty world behind.

With philosophic, social sense survey'd
The noon-day sky in brighter colours shone:
And softer o'er the dewy landscape play'd
The peaceful radiance of the silent moon.

Those

Those hours are vanish'd with the changing year,
And dark December clouds the summer scene
Perhaps, alas! for ever vanish'd here,
No more to bless distinguish'd life again.

Yet not like those by thoughtless Folly drown'd,
In blank Oblivion's sullen, stagnant deep,
Where, never more to pass their fated bound,
The ruins of neglected being sleep.

But lasting traces mark the happier hours,
Which active Zeal in Life's great task employs:
Which Science from the waste of Time secures,
Or various Fancy gratefully enjoys.

O still be ours to each improvement giv'n,
Which Friendship doubly to the heart endears:
Those hours, when banish'd hence, shall fly to
Heav'n,
And claim the promise of eternal years.

TO THE EARL OF BATH.

BRIGHT are the beams meridian suns diffuse;
Yet drooping Nature mourns their force severe:
And hails the gentle fall of ev'ning dews,
Whose cooling drops the wither'd world repair.
H 3 Bright

Bright is our mortal being's noon-tide state,
 The glowing breast when new-born spirits fire:
 When vast designs th' aspiring soul elate,
 And fair achievements ev'ry wish inspire.

While unrelax'd the springs of Action play,
 And gay Success on raptur'd Fancy smiles,
 She bids all dangers and all doubts give way,
 To crown the Hero's, or the Stateman's toils.

Untaught what cross events the wise confound,
 How Time and Chance the boast of pow'r
 deride,
 Exulting Hope o'erleaps the fated bound,
 By imperfection fixt to human pride.

Subdu'd at length beneath laborious life,
 With Passion struggling, and by Care deprest,
 In peaceful age, that ends the various strife,
 The harrass'd Virtues gladly sink to rest.

Yet not in flow'ry Indolence reclin'd,
 They waste th' important gift of sober hours:
 To ev'ry state has Heav'n its task assign'd,
 To ev'ry task assign'd its needful pow'rs.

Within the fun'ral cypress awful gloom,
 Shall Pleasure her fantastic garlands wreath?
 Shall giddy Mirth profane the neighb'ring tomb,
 And Folly riot in the vale of Death?

For

For better purposes, to favour'd man
Is length of days, tremendous blessing! given;
To regulate our life's disorder'd plan,
And purify the blemish'd soul for Heav'n.

For oft, alas! amidst our fairest aim,
The busy passions mix their fatal art,
Perplex defective Virtue's genuine scheme,
And slily warp the unsuspecting heart.

Oft too, by inconsistent crouds misled,
Our devious steps thro' winding mazes stray:
How few the simple path of duty tread,
And stedfast keep their Heav'n-directed way!

With calm severity, unpassion'd Age
Detects the specious fallacies of Youth:
Reviews the motives, which no more engage,
And weighs each action in the scale of Truth.

The soul no more on mortal good relies,
But nobler objects urge her hopes and fears,
And, sick of Folly, views no tempting prize
Beneath the radiant circle of the stars.

How blest, who thus by added years improv'd,
With cautious steps their lengthen'd journey
tread:

And, from the task of sultry life remov'd,
Converse with Wisdom in it's ev'ning shade.

Such, gracious Heav'n! be Pulteney's setting day,
 And cheerful peace it's various labours close:
 May no dark cloud obscure it's soften'd ray,
 Nor ruffling tempest shake it's calm repose.

Amidst the waste of years, preserve intire
 The undecaying spirit's nobler part,
 The vivid spark of intellectual fire,
 And all the gentler graces of the heart.

When late he sinks beneath the common doom,
 May sacred Hope attend his parting breath:
 May Virtue gild his passage to the tomb,
 And pow'ful Faith disarm the dart of Death.

TO MISS SUTTON. 1763.

HEIR of immortal being! whence that sigh
 O'er transient Life's probationary woes!
 Why droops that spirit form'd to seek the sky,
 Not idly languish in a long repose?

Why wanders Fancy thro' the cypress gloom,
 Where boding ravens croak the dirge of night?
 Direct it's view to *Eden's* living bloom,
 The song of Seraphs, and the realms of light.

Tho'

Tho' now a toiling tenant of the dust,
See ! Heav'n it's fair inheritance displays :
And warm with gen'rous hope and filial trust,
Exalt thy soul to joy, thy voice to praise.

He claims this tribute, whose paternal care
Incessant watches o'er our helpless frame,
And bids the changing scenes of life prepare
Our rising nature to a nobler aim.

Mixt with our woes, what objects of delight
Our fated task with kind indulgence cheer !
With Beauty's endless forms *He* strikes the sight,
And glads with Harmony the ravish'd ear.

He gives the soul enlivening pow'rs that rove
Thro' the wide range of Nature and of Art :
And soothes by ev'ry charm of social love,
The sympathetic feelings of the heart.

Oft when the phantoms of delusive good
With soft seduction round our senses play,
He bids Affliction lift her chast'ning rod,
And drive their unsubstantial forms away.

By Mercy prompted his correcting hand
Inflicts the stroke of salutary pain,
To check tyrannic Passion's wild demand,
And free our Reason from it's slavish chain.

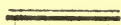
Our

Our folly tutor'd, and subdued our pride,
 His healing smiles our griefs and fears controul :
And gently, thro' the paths of duty, guide
 The ductile temper of the soften'd soul.

From Death's deep vale, sad refuge of despair,
 My *Isabella* ! raise thy drooping flight :
Nor faint beneath the task allotted here,
 While *Faith* and *Hope* to happier scenes invite.

Our Nature's conflict with an inborn foe,
 Paternal Goodness views with pitying eyes :
Virtue, a trembling penitent below,
 Exults a joyful victor in the skies.

Ah trust, for future good, that gracious Pow'r,
 Whose various gifts our mortal being bless,
Nor doubt his mercy, at the last dread hour
 Shall shed the smiles of pardon, and of peace.



* ON THE DEATH OF A FRIEND. 1763.

WHILE pensive Memory o'er Louisa's tomb,
 Recalls each tender sentiment of woe,
The pitying pow'r that fixt her early doom,
 Uncensur'd bids the virtuous sorrows flow.
With

With every loss, which fond affection mourns,
Our follies sicken, and our wishes rise ;
The mended heart the world's gay trifles scorns,
And feels a nearer interest in the skies.

By Nature aided, Faith new strength assumes,
And every duty to the soul endears,
Which leads where each rewarded virtue blooms,
That claims a parent's or a sister's tears.

* WRITTEN DURING THE SLEEPING OF AN
AFFLICTED FRIEND. 1764.

ANGELS of Peace ! whose heav'nly whisper cheers
The drooping heart oppress'd by guiltless woes,
Shed your soft comforts o'er Cecilia's cares,
And lull the beauteous sufferer to repose.

Let no sad image of distressful day,
Touch the quick feeling of suspended grief :
Nor hopes that vanish at the morning ray,
Delude her sorrows by a false relief.

Ye delegated guardians of the good !
While the calm hours of vacant slumber last,
Conduct her fancy to the blest abode,
Where virtue smiles on every trial past.

When

When waking life it's scene of care renews,
 The radiant vision on her mind shall glow,
 Inspirit every duty's gen'rous views,
 And soften every painful task below.

TO MRS. VESEY. 1766.

SILENT and cool the dews of ev'ning fall,
 Hush'd is the vernal music of the groves,
 From yon thick boughs the birds of darkness call,
 And mark the walk that Contemplation loves.

In shapeless grandeur thro' the dubious shade,
 That *Gothic* structure rises unconfin'd :
 Imagination feels a sacred dread,
 And awes to sober thought th' astonish'd mind.

Successive seasons as they roll, survey
 Still unimpair'd these solid columns stand,
 While cold and senseless moulder in decay
 The limbs which rais'd them, and the head
 which plann'd*.

* The Chiefs who conquer'd, and the Bard who sung.

Tickel, on the Death of Lord Cadogan.

* Not for themselves the toiling artists build,
 Not for himself contrives the studious sage :
 To distant views by mystic force compell'd,
 All give the *present* to the *future* age.

Beneath the shelter of this reverend pile
 The various schemes of busy care repose :
 O'er the dark tombs, along each peopled isle,
 The moon's pale beam a faint reflection throws.

Here *Death* his melancholy pomp displays,
 And all his terrors strike on Fancy's eye :
 To Fancy's ear each hollow gale conveys,
 In chilling sounds, the last expiring sigh.

Mute is each Syren Passion's faithless song
 Check'd and suspended by the solemn scene :
 Mute the wild clamours of the giddy throng,
 And only heard the "still small voice†" within.

Ambition sick'ning views the laurel'd bust,
 The weak reward for years of rival strife :
 While *Pleasure's* garland withering in the dust,
 Confutes the gayer hope of frolic life.

* Quid spectans nisi etiam postera sæcula ad se pertinere ?

Cic. Tusc. Quæst. Lib. 1.

† 1 Kings, xix. 12.

While

While Folly dictates, and while Reason scorns
The vain regrets of disappointed Art,
E'en Virtue sighs, while poor *Affection* mourns
The blasted comforts of the desert heart.

Yet check that impious thought, my gentle friend,
Which bounds our prospects by our fleeting
breath,
Which hopeless sees unfinish'd Life descend,
And ever bars the prison gates of Death.

Ah! what is Friendship, if at once disjoin'd,
The sympathetic tie unites no more?
Ah! what is Virtue, if below confin'd?
The fruitless struggle of a toilsome hour.

To perfect good, thro' each progressive stage
The pow'rs of intellectual being tend,
Nor raging elements, nor wasting age,
Shall e'er defeat their Heav'n-appointed end.

To perfect joy, from pain and chance secure,
The sighing heart springs upward from the dust,
Where safe from suff'ring, and from frailty pure,
Unite the social spirits of the just.

O'er the sad relics of our mortal clay,
No more let Fancy sink in hopeless grief:
But, rais'd by Faith to happier views, survey
The blooming forms of renovated life.

To

To Nature rescu'd from Corruption's pow'r,
 The glad Archangel lifts his awful voice :
 He swears that Time and Change shall be no more ;
 Hear Earth and Heav'n ! and Earth and Heav'n
 rejoice * !

ELEGY ON THE DEATH OF MISS SUTTON.

OB. NOV. 12, 1768.

Yes, weak Humanity ! thy tender tear
 Sheds it's soft grief o'er *Isabella's* urn,
 Laments the polish'd sense, the heart sincere,
 The social charm which never must return.

Ah why with fond regret that fate lament,
 Which she so oft as Heav'n's best gift implor'd ?
 Her morn of youth in joyless languor spent,
 What better hope could added years afford.

In vain did Virtue guide, and Fortune smile,
 The weight of Life hung heavy on her breast :
 Her fainting spirit sunk beneath it's toil,
 And sigh'd impatient for the hour of rest.

* It is worthy of observation how the author's style rises with her subject: in this last stanza it is elevated above the generally equal elegance of her poetry, almost to sublimity. See the same idea expressed in Prose, Letter V. second Paragraph, near the end of this vol. It is not known which is the original.

That

That hour is come: ere yet her sun declin'd,
 The welcome shades of Death it's labours close,
 Contract the date to human woes assign'd,
 And call the weary mourner to repose.

Farewell, my much-lov'd friend! releas'd from pain,
 Possess the quiet of thy wish'd abode:
 There sleep till He, who "died and rose again,"
 To joy shall wake thee "with the trump of God."



TO THE RIGHT HON. LADY DARTREY*.

1772.

O SKILL'D by ev'ry pow'r of tuneful art,
 Whose magic leads the willing mind along,
 To touch the finest feelings of the heart,
 And lend to Virtue all the charms of song:

When in the dark abode, where silence reigns,
 That ear, which hears thee now, shall hear no
 more;

Shall thy lov'd music in pathetic strains,
 The friend it charm'd in life, in death deplore?

Yes: when from ev'ry busy scene retir'd,
 Amidst the solemn twilight's dubious rays,
 Thy thoughts by peaceful Solitude inspir'd,
 Recall the phantoms of departed days:

* Now Viscountess Cremorne.

When

When to thy soften'd soul my form appears,
By fond Affection view'd in Fancy's dream,
Thy gentle voice, in sweetly plaintive airs,
Shall to the lyre accord it's tender theme.

If then thy friend, each dreaded fault forgiven,
Above all mortal cares, all mortal aims,
In glad security enjoys that Heav'n,
Which trembling *Penitence* from Mercy claims ;

Perhaps ev'n then, above yon starry sphere,
Thy song a blameless transport shall impart,
Soft witness to the friendship once so dear,
By faithful Mem'ry graven on thy heart.

Touch'd by the sorrows which from Virtue flow,
The purest spirit might to earth incline,
To Angels point that worth it lov'd below,
And own it's union with a soul like thine.

TO THE HON. THOMAS DAWSON*.

ÆTAT. 2. 1773.

SWEET Innocence ! whose infant heart
With op'ning life securely plays,
May ease and sprightly health conspire
To crown thy first and fairest days.

* Son to Lord Viscount Cremorne by his present lady.

Too soon by hast'ning Time led on
 To years of folly, years of care,
 With fond regret * shalt thou recall
 Thy guiltless smiles, and joys sincere.

Thy easy path now strown with flow'rs,
 Shall soon become a winding way,
 Where Error spreads it's dark'ning mist,
 And dang'rous Passions wildly stray.

Ah ! then may Heav'n's directing aid
 Conduct thee thro' the mazy road,
 Where duty's steady hand has trac'd
 The narrow line of human good.



TO MRS. MONTAGU.

No more, my friend, pursue a distant theme,
 While nearer objects call Reflection home,
 Farewell the vivid fire, the deep-laid scheme
 Of polish'd *Athens*, and imperial *Rome*.

* That *regret*, which even the most virtuous and happy have generally cause to feel from the "tremendous blessing" of protracted life, the amiable youth sought a better world too soon to know by experience.

By

By Fancy led thro' many a *British* age,
O'er *Winton's* melancholy walks we'll stray :
Where once so busy on this mortal stage,
The wearied actors close their short-liv'd play.

O'er the pale sleepers wave the wings of Night,
And solemn Silence guards their long repose ;
May no rude clamour, or detecting light,
Disturb this last retreat of human woes !

May never more return that impious age,
When dire Rebellion scourg'd our guilty isle,
When civil Discord, and fanatic Rage,
Profan'd the shelter of this reverend pile*.

The mad enthusiast sacks the sacred dome,
He rends the trophy from the hero's bust :
Nor weeping Angels o'er the vestal's tomb
From insult shield the violated dust.

Sepulchral Darkness felt a painful ray,
And Silence waken'd by the trumpet fled ;
While wanton Outrage, to the frightened day,
Unveil'd the mould'ring horrors of the dead.

Barbarian, stop ! these kindred atoms claim
The feeling heart, the sympathetic tear ;
Stop ! and bethink thee of a brother's name,
Nor mock the weakness thou must quickly share.

* Many of the tombs in Winchester cathedral were defaced by Cromwell's soldiers.

Ah, gracious God ! when erring man has paid
The last sad forfeit of our guilty race,
Thy goodness bids Earth's parent bosom shade
Our nature's ruin, and our form's disgrace.

From Sin, dark principle of Death, refin'd,
This ransom'd dust shall one day quit the tomb,
And rise, fit partner to the spotless mind,
In new-born glory, and unfading bloom.

While pensive wandring o'er this equal scene,
Where blended sleep the humble and the great,
Let Wisdom whisper to our souls how vain
The short distinctions of our mortal state.

From yon fair shrine, where letter'd *Wykeham* rests,
(It's *Gothic* beauties finish'd from his plan)
A warning voice to high to low attests,
The sacred truth, that MANNERS MAKE THE
MAN*.

To Death is destin'd all we seek below,
Except what Virtue fixes for our own :
While the vain flourish of external show
Ends in the blazon'd hearse, and sculptur'd stone.

All wealth is poor, unless with gen'rous skill
The lib'ral hand it's trusted gift impart :
All pow'r is weak, but that which curbs the will,
All science vain, but that which mends the heart.

* William of Wykeham's motto.

O blest with ev'ry talent, ev'ry grace,
 Which native fire, or happy art supplies,
 How short a period, how confin'd a space
 Must bound thy shining course below the skies !

For wider glories, for immortal fame,
 Were all those talents, all those graces giv'n :
 And may thy life pursue that noblest aim,
 The final plaudit of approving heav'n.

* TO VISCOUNTESS CREMORNE. JAN. 5,
 1795*.

Tho' youth's gay spirit, lull'd in deep repose,
 No longer tunes the lyre, nor chants the lay,
 Yet still my heart with warm affection glows,
 And greets with transport this distinguish'd day.

* There was no copy of this Poem, written at the age of 77 years, but that which was in the hands of the lady to whom it was addressed, who has kindly permitted the Editor, at his earnest request, to enrich this Collection with it. It is supposed that there are very few instances of a Poem of so much merit, written at so advanced a time of life. Of the third stanza in particular, it may be said that it would not disgrace any poet of any age. The thoughts are, I believe, original, and the versification is excellent. Being the firm persuasion of her heart, it is expressed *con amore* ; and how appropriate the praise is, to those who know the subject of it, need not be pointed out.

Thro' many a rolling year may it return,
 From every cloud of dark disaster free;
 And still with grateful praise be hail'd the morn,
 That gave a blessing to the world and me.

Friend of my soul! with fond delight each hour,
 From earth to heaven I see thee urge thy race,
 From every virtue crop the fairest flow'r,
 And add to nature ev'ry winning grace.

Father of light! from whose unfailing source
 Descends each perfect gift, each guiding ray,
 O lead her safe through life's perplexing course,
 And point her road to happiness and thee.



The following Inscription, in the cloisters of Canterbury Cathedral, to the memory of "Stephen, son of Crisp Stephen Hall, Esq. who died an infant in 1792," is said by Hasted, in the last edition of his History of Kent, to have been written by Mrs. Carter*; and indeed both the
 idea

* See Hasted, 8vo. edition, Vol. II. p. 514, note. The Editor knows not upon what authority this assertion is made.

idea and manner of expressing it are not unlike her style, and pious way of thinking* :—

Though infant years no pompous honours claim,
The vain parade of monumental fame,

No copy of these lines was found among Mrs. Carter's papers, nor did he ever hear her speak of them, or of the subject of them. In the date as given by Hasted there is certainly some mistake. There is also an Epitaph on Richardson, inserted in his life lately published, and ascribed to Mrs. Carter, concerning which the same observation may be made. She had no copy of it, nor ever mentioned to her own family that she had written it. Yet it is to be supposed, considering Mrs. Barbauld's well-known character, that she would not have hazarded the assertion without good grounds. If the Epitaph be really her's, it appears to the Editor, as well as to much better judges of poetry, to be very inferior to her usual style. As it is doubtful, and the work in which it is inserted is so generally known, it is not reprinted here.

It has been mentioned in the Memoirs, that there is a French translation of some of Mrs. Carter's Poems. Since they went to the press, the Editor has found the following mention of it in a letter from Mrs. Carter to Mrs. Montagu, August 24, 1796 :—

“ I was much surprized yesterday on receiving a little pamphlet containing a French translation of some of my Poems by M. le Comte de Bedée. Has this gentleman the honour of your acquaintance? As far as I have been able to read, the translation is excellent. I wish you would read it.”

* Since the first Edition was printed, the fact has been ascertained, that this Epitaph was written by Mrs. Carter. The infant was Brother to Miss Hall, to whom some of the Poems are addressed: she died April 12th, 1742.

To better praise the last great day shall rear
The spotless innocence that slumbers here.

The Riddle in page 16 of this volume, is a *Dream*; the tyrant there alluded to is Nebuchadnezzar. See Daniel iv. 19, &c.

END OF THE POEMS.

MISCELLANIES IN PROSE.



MISCELLANIES IN PROSE.

LETTERS

BETWEEN

ARCHBISHOP SECKER AND MRS. CARTER,

CONCERNING

A PASSAGE IN HOMER;

REFERRED TO IN THE MEMOIRS.

FROM MRS. CARTER.

July, 1760.

Ἀλκίωνα, σὺ δὲ παύε τρον μένος, αὐτὰρ ἐγὼ γὰρ
Ἀίσσομα' Ἀχιλλῆος μεθεμὲν χόλον—

Il. A. v. 281.

ALL the editions which I have an opportunity of consulting, render the last line—*precabor Achillem deponere iram*. Is not this very evidently inconsistent with the Greek? It would be right if it was *Ἀχιλλῆα*—but I believe there is no instance that *Ἀίσσομαι* ever governs a dative case. Throughout the *Iliad*, I think I may venture to affirm, it has always an accusative. Either then the true reading must be *Ἀχιλλῆα*, or the sense will be a very different one from that which the inter-

interpreters give to this passage, and a sense which, I think, is much more agreeable to the context.

FROM THE ARCHBISHOP IN ANSWER.

ARE you not ashamed to persecute a poor English Archbishop with Heathen Greek, which, it may be hoped, he hath had the grace to forget entirely? But you cannot rest quiet in your bed, you say, without doing it. Very probable truly; for I read of some persons, Prov. iv. 16. "They sleep not except they have done mischief: and their sleep is taken away unless they cause some to fall." However, I shall secure myself, by only transcribing what one Henricus Stephanus saith (as you will suppose me to have learnt from my chaplains) in what he calleth his Treasure, of words belike. *Αὐτὰρ ἐγὼ γε Λίσσομαι Ἀχιλλῆι μεθεμεν χολον.* Ubi hoc etiam obiter animadvertē, quis hīc sit usus Dativi Casus, ne te vulgata ad verbum interpretatio decipiat, quæ habet, precor Achillem. Hanc enim sequendo, diceremus *λίσσομαι* jungi etiam Dativo; cujus alioqui Constructionis exemplum nullum affertur; et multo etiam convenientius est illi loco *Ἀχιλλῆι* exponere *τῷ* *Ἀχιλλῆα*, seu *κατὰ τὸν Ἀχιλλῆος*, perinde ac si dixisset *παύεσθαι τὸν χολεσθαι τῷ Ἀχιλλῆι*. But as they who pose others with hard problems ought to be ready to answer the like in their turn,

turn, I desire your thoughts on the inclosed letter*, which I received at the same time with your paper.

Inclosed in this are two other papers from the Archbishop, by way of Postscript, as follows:—

Λισσείαι—ο εστὶ λίσσινευσι τον Βασιλεα, πανσασθαι τε χολε τω Αχιλλει, κρινει γαρ αδικεισθαι αυτον, &c. &c.

Eustath. in Il. A.

The Bishop of Norwich (*Dr. Hayter*) from whose Eustathius this is copied, thinks *εγωγε* should be *εγω σε*. But however that be, he hath a hundred proofs, that Eustath. and Steph. and you are right, and is astonished that he never saw it before.

Dr. Salter (of the Charter-House) observes in favour of Miss Carter's interpretation, that *αυταρ* doth not express opposition. See v. 464, and Clarke there. But then he doubts whether *χολον Αχιλλης* can signifie anger at or against Achilles, though *χολωθεις Αχιλλης* would doubtless signifie being angry at Achilles. He also remarks, that Nestor having just before applied both to Agamemnon and Achilles, and here renewed his ap-

* This letter does not appear.

plication to Agamemnon, one expects him to renew it to Achilles also : which, according to her interpretation, he doth not *.

FROM MRS. CARTER TO THE ARCH-BISHOP.

CHRONICAL diseases are hard to cure, and I am afraid it will cost your Grace more time and pains than you are aware of to get rid of such a rooted inveterate habit of Greek.

I am much obliged to your Grace for the quotations from H. Stephens and Eustathius, which absolutely confirm what I conjectured to be the sense of the passage. Mr. Pope has fallen into the trap of the Latin translation ; but this is not so surprizing as that Dr. Clarke should have made the same mistake.

* Dr. Salter was, no doubt, a very learned man ; but the authority of Stephens and Eustathius seems conclusive in favour of Mrs. Carter's argument. This last Commentator indeed considers the repetition of the entreaty to Agamemnon as a peculiar beauty ; and the latter sentence, as applied to him, more persuasive than the first. *Δυσωπητικώτερον γὰρ τὸ, πᾶν μενός, το, λίσσομαι μεθεμεν χολόν.*

WRITTEN

WRITTEN BY MRS. CARTER UPON MAKING
HER WILL; AS MENTIONED IN THE
MEMOIRS.

IN the solemn act of making one's last will something surely ought to be added to the mere forms of law. Upon this occasion, which is a kind of taking leave of the world, I acknowledge with gratitude and thanksgiving how much I owe to the Divine goodness for a life distinguished by innumerable and unmerited blessings.

Next to God, the supreme and original author of all happiness, I desire to express my thankfulness to those whom he has made the instruments of conveying his benefits to me. Most particularly I am indebted to my father for his kindness and indulgence to me in every instance, and especially in the uncommon care and pains he has taken in my education, which has been the source of such a variety of reasonable pleasures, as well as of very great advantages in my conversation with the world. I likewise very heartily thank my mother*, my brothers and sisters, for all the instances of kindness and affection by which they have contributed to the comfort of my life. If in this disposition of my affairs I appear to have made any distinction, I intreat them to believe

* Her mother-in-law, who was then living.

that not any difference in my own good will to them, but a regard to their different circumstances, has been the real motive of it.

Besides my own family there are very many others to whom I have been obliged for very considerable advantages, in the assistance and pleasures of friendship: of these I retain a most affectionate and grateful memory, and desire all my intimate friends to consider themselves as included in my sincere acknowledgments.

And now, O gracious God, whether it be thy will to remove me speedily from the world, or to allot me a longer time in it, on Thee alone I depend for happiness both here and hereafter. I acknowledge my own unworthiness, and that all my claim to thy favour is founded on thy infinite goodness in the merciful dispensation of the Gospel. I implore the pardon of all my sins, and humbly hope for those pleasures which are at thy right hand for evermore, in and through Him by whom all thy blessings are conveyed, my blessed Lord, Redeemer, and only Saviour, Jesus Christ.

ELIZ. CARTER.

February 9, 1759.

THOUGHTS

THOUGHTS ON THE PRESENT STATE OF
AFFAIRS, 1752, BY MRS. CARTER.

THE last winter has been a calamitous one to several nations, and alarming to our own; and the summer prospect is clouded with impending dangers. What method can I take to avoid the threatened evil, or to quiet my fears? Can I fly into some distant country, and endeavour to secure myself there? My connections and attachments render this an impracticable scheme. Shall I depend for protection on the assistance of my friends? They are helpless and defenceless as myself. Is there then no refuge left? Yes; a reliance on Him in whose hand are the *issues of life and death*, and the disposal of all events.

And have I then been careful to secure an interest in this Almighty Protector, this unfailing friend? Dare I, with humble hope and confidence, look up for aid and support to that God, who *is of purer eyes than to behold iniquity*? This is an awful and important enquiry, and merits my most serious attention. Let me examine my own heart: of atrocious crimes perhaps it fully acquits me; but to these have I any temptation? In avoiding them how little have I to boast! But are there not faults

of a less observable nature, and often much too slightly overlooked, for which, in my situation, I am strictly accountable? By the gracious disposition of Providence, I am a Christian: have I duly considered what this sacred character imports; what a strictness of behaviour my profession requires? Is Religion, and a perpetual view to the solemn account which I must one day render, the governing principle of my life? Does it, as far as mortal frailty will permit, influence my whole conduct, my actions, my discourses, and accompany me even in my diversions and amusements?

In this season of public danger, let me consider in what particulars I am faulty, and sincerely endeavour, by the divine assistance, to correct what I discover to be wrong.

Fear, when it terminates in itself, is a painful and contemptible passion: but, properly applied, may be sanctified to a noble use. That use our blessed Saviour has pointed out to me. If the fear of God influences me to correct whatever would tend to deprive me of his favour and protection, what else shall I have to fear? Whatever be the event of the present alarming dangers, to me, if I do not forfeit my hope in the Divine Goodness, it will certainly be happy. Though the earth trembles beneath my feet, my soul will be immoveably fixed on *the Rock of Ages*; and when the sword
hangs

hangs over my head, I shall *acquaint myself with God, and be at peace* *.

THE RAMBLER†.

NUMBER XLIV.

Οὐαὶ ἐκ Διὸς ἐστὶ †.

HOMER.

TO THE RAMBLER.

Sir,

I HAD lately a very extraordinary dream, which made so strong an impression on me, that I remember it every word: and if you are not better employed, you may read the relation of it, as follows:

Methought I was in the midst of a very agreeable set of company, and extremely delighted in

* These Reflections may be properly recommended to the world in this season of alarm; and happy will they be who will apply them to themselves. Contrast the conclusion of this Essay with Horace's "Justum et tenacem propositi virum," and how poor and unmeaning does the Stoic philosophy appear when compared to the Christian!

† Formerly printed at the end of the volume of Poems.

‡ Dreams proceed from Heaven.

attending to a lively conversation; when on a sudden I perceived one of the most shocking figures Imagination can frame advancing towards me. She was dressed in black: her skin was contracted into a thousand wrinkles, her eyes deep sunk in her head, and her complexion pale and livid as the countenance of Death. Her looks were filled with terror and unrelenting severity, and her hands were armed with whips and scorpions. As soon as she came near, with a horrid frown, and a voice that chilled my very blood, she bade me follow her: I obeyed; and she led me through rugged paths beset with briars and thorns, into a deep solitary valley. Wherever she past, the fading verdure withered beneath her steps: her pestilential breath infected the air with malignant vapours, obscured the lustre of the sun, and involved the fair face of heaven in an universal gloom. Dismal howlings resounded through the forest: from every baleful tree the night raven uttered his dreadful note; and the whole prospect was filled with desolation and horror. In the midst of this tremendous scene, my execrable guide addressed me in the following manner:

“ Retire with me, O rash unthinking mortal, from the vain allurements of a deceitful world; and learn that pleasure was not designed the portion of human life. Man was born to mourn and to be wretched. This is the condition of all below the

stars;

stars; and whoever endeavours to oppose it, acts in contradiction to the will of Heaven. Fly then from the fatal enchantments of youth and social delight: and here consecrate thy solitary hours to lamentation and woe. Misery is the duty of all sublunary beings; and every enjoyment is an offence to the Deity, who is to be worshipped only by the mortification of every sense of pleasure, and by the everlasting exercise of sighs and tears."

This melancholy picture of life quite sunk my spirits, and seemed to annihilate every principle of joy within me. I threw myself beneath a blasted yew, where the winds blew cold and dismal round my head, and dreadful apprehensions chilled my heart. Here I resolved to lie till the hand of Death, which I impatiently invoked, should put an end to the miseries of a life so deplorably wretched. In this sad situation I spied on one hand of me a deep muddy river, whose heavy waves rolled on in slow sullen murmurs. Here I determined to plunge; and was just upon the brink, when I found myself suddenly drawn back: I turned about, and was surprised by the sight of the most lovely object I had ever beheld. The most engaging charms of youth and beauty appeared in all her form: effulgent glories sparkled in her eyes, and their awful splendours were softened by the gentlest looks of compassion and peace. At her approach the frightful spectre, who had before

K 3

tormented

tormented me, vanished away, and with her all the horrors which she had caused. The gloomy clouds brightened into cheerful sunshine: the groves recovered their verdure, and the whole region looked gay and blooming as the garden of Eden. I was quite transported at this unexpected change, and reviving pleasure began to gladden my thoughts: when, with a look of inexpressible sweetness, my deliverer thus uttered her divine instructions.

“ My name is Religion. I am the offspring of Truth, and the parent of Benevolence, Hope, and Joy. That monster, from whose power I have freed you, is called Superstition. She is the child of Discontent, and her followers are Fear and Sorrow. Thus different as we are, she has often the insolence to assume my name and character, and seduces unhappy mortals to think us the same, till she at length drives them to the borders of Despair; that dreadful abyss into which you were just going to sink.

“ Look round, and survey the various beauties of this globe, which Heaven has destined for the seat of human race, and consider, whether a world thus exquisitely framed, could be meant for the abode of Misery and Pain! For what end has the lavish hand of Providence diffused such innumerable objects of delight, but that all might rejoice in the privilege of existence, and be filled with gratitude

tude to the beneficent Author of it? Thus to enjoy the blessings he has sent, is virtue and obedience; and to reject them, merely as the means of pleasure, is pitiable ignorance, or absurd perverseness. Infinite goodness is the source of created existence. The proper tendency of every rational being, from the highest order of raptured seraphs to the meanest rank of men, is to rise incessantly from lower degrees of happiness to higher; and each have faculties assigned them for various orders of delight."

"What," cried I, "is this the language of Religion? Does she lead her votaries through flowery paths, and bid them pass an unlaborious life of gay amusement? Where are the painful toils of virtue? The mortification of penitents, and the self-denying exercises of saints and heroes? Are these only the gloomy conceits of visionary devotees? Are there no difficulties to be encountered? No restraints to be endured? Does the whole of human duty consist in the chearful enjoyment of a beautiful world, and a constant indulgence of the soft transports of pleasure?"

"Not such a kind of pleasure," answered she, "as arises from the thoughtless gaiety of a useless life. The enjoyments of a reasonable being cannot consist in unbounded indulgence, or luxurious ease; in the tumult of licentious passion, the languor of indolent repose, or the flutter of light

amusements. Yielding to immoral pleasures corrupts the mind; living to animal and trifling ones, debases it; both, in their degree, disqualify it for its genuine good, and consign it over to wretchedness. Whoever would be really happy, must make the diligent and regular exercise of his superior powers his chief attention, adoring the perfections of his Maker, expressing good-will to his fellow-creatures, and cultivating inward rectitude. To his lower faculties he must allow such gratifications as will, by refreshing him, invigorate his nobler pursuits. In the regions inhabited by angelic natures, unmingled felicity for ever blooms: joy flows there with a perpetual and unbounded stream; nor needs there any mound to check its course. Beings conscious of a frame of mind originally diseased, as all the human race has reason to be, must use the regimen of a stricter self-government. Whoever has been guilty of voluntary excesses, must patiently submit both to the painful workings of nature, and needful severities of medicine, in order to his cure. Still he is intitled to a moderate share of whatever alleviating accommodations this fair mansion of his merciful Parent affords, consistent with his recovery; and, in proportion as this recovery advances, the liveliest joy will spring from his secret sense of an amended and improving heart.—So far from the horrors of despair is the condition even of the guilty.—Shudder,

poor

poor mortal, at the thought of that gulph into which thou wast going to plunge.

“ While the more faulty have every encouragement to amend, the more innocent soul will be supported with still sweeter consolations, under all its experience of human infirmities : supported by the gladdening assurances, that every sincere endeavour to out-grow them shall be assisted, accepted, and rewarded. To such a one, the lowliest self-abasement is but a deep-laid foundation for the most elevated hopes: since they, who faithfully examine and acknowledge what they are, shall be enabled, under my conduct, to become what they desire. The Christian and the Hero are inseparable : and to the aspirings of unassuming trust, and filial confidence, are set no bounds. To him who is animated with a view of obtaining approbation from the Sovereign of the universe, no difficulty is unsurmountable. Secure in this pursuit of every needful aid, his conflict with the severest pains and trials, is little more than the vigorous exercise of a mind in health. His patient dependence on that Providence which looks through all eternity, his silent resignation, his ready accommodation of his thoughts and behaviour to its inscrutable ways, is at once the most excellent sort of self-denial, and a source of the most exalted transports. Society is the true sphere of human virtue. In social active life, difficulties will perpetually occur ; restraints of
many

many kinds will be necessary : and studying to behave right in respect of these, is a discipline of the human heart useful to others, and improving to itself. Suffering is no duty, but where it is necessary to avoid guilt, or to do good ; nor is pleasure a crime, but where it strengthens the influence of bad inclinations, or lessens the generous activity of virtue. The happiness allotted to man in his present state, is indeed faint and low, compared with his immortal prospects and noble capacities : but yet, whatever portion of it the distributing hand of Heaven offers to each individual, is a needful support and refreshment for the present moment, so far as it may not hinder the attainment of his final destination.

“ Return then, with me, from continual misery, to moderate enjoyment, and grateful alacrity. Return from the contracted views of solitude, to the proper duties of a relative and dependent being. Religion is not confined to cells and closets, nor restrained to sullen retirement : these are the gloomy doctrines of Superstition, by which she endeavours to break those chains of benevolence and social affection, that link the welfare of every particular with that of the whole. Remember, that the greatest honour you can pay to the Author of your being, is by such a cheerful behaviour as discovers a mind satisfied with his dispensations.”

Here

Here my preceptress paused : and I was going to express my acknowledgements for her discourse, when a ring of bells from the neighbouring village, and a new-risen sun darting his beams through my windows, awaked me.

THE RAMBLER.

NUMBER C.

TO THE RAMBLER.

Sir,

As very many well-disposed persons, by the unavoidable necessity of their affairs, are so unfortunate as to be totally buried in the country, where they labour under the most deplorable ignorance of what is transacting among the polite part of mankind, I cannot help thinking but that, as a public writer, you should take the case of these truly compassionate objects under your consideration.

These unhappy languishers in obscurity should be furnished with such accounts of the employments of people of the world, as may engage them, in their several remote corners, to a laudable imitation: or, at least, so far inform and prepare them, that if, by any joyful change of situation, they should be suddenly transported into the gay scenes,

scenes, they may not gape, and wonder, and stare, and be utterly at a loss how to behave, and make a proper appearance in it.

It is inconceivable how much the welfare of all the country towns in the kingdom might be promoted, if you would use your charitable endeavours to raise in them a noble emulation of the manners and customs of higher life.

For this purpose you should give a very, clear and ample description of the whole set of polite acquirements; a complete history of Forms, Fashions, Frolics, of Routs, Drums, Hurricanes, Balls, Assemblies, Ridottos, Masquerades, Auctions, Plays, Operas, Puppet-shows, and Bear-gardens: of all those delights which profitably engage the attention of the most sublime characters, and by which they have brought to such amazing perfection the whole art and mystery of passing day after day, week after week, and year after year, without the heavy assistance of any one thing, that formal animals are pleased to call useful or necessary.

In giving due instructions through what steps to attain this summit of human excellence, you may add such irresistible arguments in its favour, as must convince numbers, who in other instances do not seem to want natural understanding, of the unaccountable error of supposing they were sent into the world for any other purpose but to flutter, sport,

sport, and shine: for, after all, nothing can be clearer, than that an everlasting round of diversion, and the more sprightly and hurrying the better, is the most important end of human life.

It is really prodigious, so much as the world is improved, that there should, in these days, be persons so ignorant and stupid, as to think it necessary to mis-spend their time, or trouble their heads about any thing else than pursuing the present fancy: for what else is worth living for?

It is time enough surely to think of consequences when they come: and as for the antiquated notions of duty, they are not to be met with in any French novel, or any book one ever looks into, but derived almost wholly from the writings of authors, called, I think, Peter and Paul, who lived a vast many ages ago, and who, as they were totally without any idea of those accomplishments which now characterise people of distinction, have been for some time sinking apace into utter contempt. It does not appear that even their most zealous admirers, for some partisans of his own sort every writer will have, can pretend to say they were ever at one Masquerade. In the important article of diversions, the ceremonial of visits, the extatic delight of unfriendly intimacies, and unmeaning civilities, they are absolutely silent. Blunt truth and downright honesty, plain cloaths, staying at home, hard work, few words, and those unenlivened with
censure

censure or double meaning, are what they recommend as the ornaments and pleasures of life. Little oaths, polite dissimulation, tea-table scandal, delightful indolence, the glitter of finery, the triumph of precedence, the enchantments of flattery, are things of which they seem to have had no notion : and one cannot help laughing, to think what a figure they would have made in a visiting-room, and how frightened they would have looked at a gaming-table. The noble zeal of patriotism, that disdains authority, and tramples on law for sport, was their absolute aversion : and indeed one cannot discover any one thing that they pretend to teach people, but to be wise and good ; accomplishments infinitely below the consideration of persons of taste and spirit, who know how to spend their time to so much better purpose.

Among other admirable improvements, pray, Mr. Rambler, do not forget to enlarge on the very extensive benefits of playing at cards on Sundays ; a practice of such infinite use, that we may modestly expect to see it universally prevail in all parts of this kingdom. To persons of fashion, the advantage is obvious : because, as for some strange reason or other, which no fine gentleman or lady has yet been able to penetrate, there is neither play nor masquerade, nor bottled conjuror, nor any other thing worth living for, to be had on a Sunday, if it were not for the charitable assistance of
Whist

Whist or Bragg, the genteel part of mankind must, one day in seven, necessarily suffer a total extinction of being.

Nor are persons of high rank the only gainers by so salutary a custom, which extends its good influence, in some degree, to the lower orders of people: but, were it quite general, how much better and happier would the world be, than it is even now.

It is hard upon poor creatures, be they ever so mean, to deny them those enjoyments and liberties which are equally open for all: yet if servants were taught to go to church on this day, to spend some part of it in reading, or receiving instruction in a family way, and the rest in mere friendly conversation, the poor wretches would infallibly take it into their heads, that they were obliged to be sober, modest, diligent, and faithful to their masters and mistresses. Now surely none of common prudence and humanity would wish their domestics infected with such strange primitive notions, or laid under such unmerciful restraints: all which may, in a great measure, be prevented, by the prevalence of the good-humoured fashion, which I would have you recommend. For when the lower kind of people see their betters, with a truly laudable spirit, insulting and flying in the face of those rude ill-bred dictators, Piety and the Laws, they are thereby excited and admonished, as far as ac-

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tions

tions can admonish and excite, and taught, that they too have an equal right of setting them at defiance, in such instances as their particular necessities and inclinations may require: and thus is the liberty of the whole human species mightily improved and enlarged.

In short, Mr. Rambler, by a faithful representation of the numberless benefits of a modish life, you will have done your part in promoting, what every body seems to confess the true purpose of human existence, perpetual dissipation. By encouraging people to employ their whole attention on trifles, and to make amusement their sole business, you will teach them how to avoid many uneasy and troublesome reflections. All the soft feelings of humanity, the sympathies of friendship, all natural temptation to the care of a family, and solicitude about the good or ill of others, with the whole train of domestic and social affections, which create such daily anxieties and embarrassments, will be happily stifled and suppressed in a round of everlasting racketting: and all serious thoughts, but particularly that of Hereafter, will be banished out of the world; a most perplexing apprehension, but luckily a most groundless one too, as it is so very clear a case that nobody ever dies. I am, &c.

INSCRIPTION

INSCRIPTION

ON

LADY ANN DAWSON'S MONUMENT,

DRAWN UP BY MRS. CARTER, AND INSERTED IN
THE LAST EDITION OF HER POEMS.

Sacred to the Memory
Of the Right Hon. Lady ANN DAWSON,
Sixth Daughter of Thomas Fermor, Earl of Pomfret,
By Henrietta Louisa Jeffreys, his Wife.
With all the external Advantages
That contribute to form a shining Distinction on Earth,
She constantly practised, in their sublimest Excellence,
All those Evangelical Duties,
Which improve and adorn the Soul for Heaven.
A more particular Description of her exalted Virtues,
To such as were Strangers to them,
Would appear extravagant,
While all who were witness to them
Would feel it to be defective.
May those Virtues remain fixed in the Remembrance,
And imitated in the Lives,
Of her surviving Friends!
To the World they can never be completely known,
Till that awful Day,
When, in the Sight of Men and Angels,
They will be proclaimed and rewarded.
Of her two Children,
Richard Thomas survives her.
Henrietta Ann, who lived long enough
To justify all the fairest Hopes of a Mother,
By her Death afforded a triumphant Exercise
To the Resignation of a Christian.
Ob. March 1, 1769.
In a grateful and affectionate Sense
Of the Blessing he enjoyed in such a Wife,
This Monument is raised
By the Right Hon. Thomas Dawson, Lord Dartrey.

PROPOSALS FOR PRINTING BY SUBSCRIPTION*,

A MOST USEFUL AND CURIOUS WORK, ENTITLED

THE WHOLE ART AND MYSTERY OF PUNNING,

BY MRS. A—— B——S,

STUDENT IN PUNS AND QUIBBLES.

AND SEVERAL OTHER EMINENT HANDS.

CONDITIONS.

1. That this noble Work shall consist of fifteen volumes in folio, on fine imperial paper, and a new letter.
2. That the price to Subscribers shall be Thirty Guineas.
3. That those who take six Sets shall have a seventh gratis.
4. That proper allowances shall be made to such as take them by the hundred to send abroad.
5. That each Volume shall be decorated with a red Title Page and a Frontispiece.

It may not be improper to give some little account of a work which will be of such extensive

* There is no date to this jeu d'esprit, but it was certainly written between the years 1742 and 1744. It was shewn to Mrs. Montagu, who was much pleased with it, but differed from some of Mrs. Carter's friends, who wished her to publish it in the same volume with her Poems.

benefit

benefit to mankind, and will form the wonder and delight of future ages. It contains not only what the title expresses, but is, in short, an entire system of the most entertaining and well bred conversation, where people may be supplied, at all times, and upon all occasions, with an ample stock of ready made wit. All required on the part of the reader is only a tolerable memory, which will be sufficient without any assistance from the dull fatiguing process of learning, application, or brains. To so great a height of perfection have the authors of this work carried their design, as to lay down rules to divide, subdivide, compound, recompound, decompound, rack, torture, strain, and quodlibetificate any word into a pun by nineteen several ways of false spelling.

In this work is moreover contained the complete science of *circumlocution*, and the whole art of confounding, perplexing, puzzling, and tenebrificating a subject, with great variety of circumstances equally applicable to any other, (an art particularly useful to such gentlemen and ladies as intend to write folios.) There is likewise shewn a new and curious method of drawing similes between things directly contrary; extracted and illustrated with examples from the most eminent poets, philosophers, and rhetoricians of the present age.

This most excellent work will be introduced with a preface by Mrs. S—— L——, in which,

among many other curious particulars, will be shewn the rise, progress, and perfection of a *carry-witchet**, together with a learned and elaborate dissertation on rebusses and conundrums. Moreover, a very profound and subtile enquiry into the nature and etymology of an acrostick. To all which will be added likewise, the corrections, reflections, observations, annotations, alterations, mutilations, restorations, commentations, and obscurations of the said Mrs. S—— L—— upon several choice original manuscripts of this sort of learning; collected in her travels among the libraries of the *Bæotians*, *Croatians*, *Laplanders*, *Crim Tartars*, and other polite and ingenious nations, where it has most successfully flourished and abounded. To this most extraordinary preface (which will be comprised in the two first volumes) will be added by way of postscript, a discourse on the whole art of complimenting, by Mrs. E—— B——, student in fine speeches.

The dedication will be composed by Mrs. E—— C——, who, in order to qualify herself for this great undertaking, has been shut up these ten years in a room where she has subsisted entirely on dust and cobwebs, being wholly employed in reading over, with incredible pains and industry,

* Of this word the Editor knows neither the derivation, nor the meaning. It was probably some cant expression in use at that time.

five and forty thousand dedications, from whence she has extracted a quintessence of all manner of good qualities, which are now offered to any person who will take the greatest number of subscriptions. And to obviate any scruple that such well disposed person may have concerning the rightful owners, it is hereby declared, that of all the five and forty fine things contained in each of the said five and forty thousand dedications, not one thereof did in any wise belong to its respective subject.

The whole of this great design will be completed in an appendix by Mrs. E—— H——; a work of immense erudition, containing the opinions of the most profound cabalistical doctors upon the foregoing subjects, together with a word or two about Duns Scotus, and Hermes Trismegistus.

To add but a little more: it is the benevolent design of the authors of this super-excellent work, to free mankind from those unmerciful impositions which are laid upon the gift of speech by the restraints of learning, study, and good sense. Things in their own nature extremely crabbed and incommunicative, and besides very hard to get at; whereas what we shall present to the public is easy, chearful, and adapted to all capacities; and we doubt not, with a proper encouragement from the world, to furnish the sweet *nepenthe* of nonsense in such copious streams, as to water the face of the

whole earth; so that men, women, and children, may suck it in, and drink till they burst.

LETTER OF ADVICE TO WHOEVER WILL
APPLY IT TO HERSELF.

Madam,

I AM in an odd idle humour, but if what I write be not for your instruction, it may be for my own. Are you young? Why then be wise, and be a wonder. Are you old? Be cheerfully prudent, and decently agreeable; as for your opinions, be consistent in all, and obstinate in none, and rejoice that you are got so far in safety through a dangerous world. Are you naturally gay? Why then never go out of your way to seek for pleasure, and you will constantly enjoy it. Are you serious? Remember that not to be happy is not to be grateful. Are you melancholy? Beware of romance. Are you handsome? Be unaffected, and charm like Lady C——. Are you plain? Be easy, and outshine all beauties. Are you rich? Make use of your fortune with a generous economy; beware equally of trifling and indolence; keep your money out of a purse and a toy-shop; make other people happy, and yourself considerable. Do you want employment?

Chuse it well before you begin, and then pursue it. Do you want amusement? Take the first you meet with that is harmless, and never be attached to any. Are you in a moderate station? Be content, though not affectedly so; be philosophical, but not affectedly so; see the world in its just light, but, for the most part, keep your thoughts to yourself. Are you sleepy? Go to bed.

EXTRACTS

FROM SOME OF

MRS. CARTER'S LETTERS ON SUBJECTS OF
TASTE AND LITERATURE.

REFLECTIONS SUGGESTED BY THE SIGHT OF RUINS.

August, 1767.

A THOUSAND thanks to you for wishing me with you in that solemn scene, which I should have enjoyed with a true enthusiasm. Did you ever try to account for that astonishing mixture of deep awe, soft melancholy, and exquisite delight, which the imagination experiences from such views of ruin and desolation? Is it that the soul, while it is subdued by a sad proof of the weakness of all that is strong, and of the littleness of all

that is great below ; while it feels a tender sympathy in the overthrow of human art and magnificence, at the same moment exults and triumphs in its own superiority to all mortal things, and looks through the devastations of time to its own eternal prospects? I think there is something in this beyond mere refinement ; at least I feel with regard to myself, that if I had any doubts of immortality, the sight of a ruin would affect me only with unmixed and insupportable gloom and horror.

I wished for you the other morning to share with me in a situation of this kind. After a pretty long walk, I sat down on the roots of an elm, and listened to the music of a spring which bubbled at my feet, and formed a small lake, shaded by the hanging branches of some venerable trees which surround the ruins of an ancient seat. I just remember the death of the last possessor. The house survived him long enough for me to have a much more perfect idea of it, as I have often walked over it with great delight in its untenanted state. The apartments, unfurnished and solitary, had a striking air of sombre greatness, particularly a cedar gallery, which was a noble room, and had two very magnificent chimney-pieces. There was a little gloomy chapel, which I was once so lucky to see solemnly gilded by the rays of the setting sun ; a picture which, young as I then was, and with a set of gay companions, made

made a very strong impression on my imagination. We drank tea in a kind of pavilion, fronted by a marble colonnade, which looked upon a garden, where one mount rising above another reminded me of the pensile groves of Babylon.

Such do I once remember the house of which I now sat and contemplated the melancholy ruins. The estate was divided, and the building was sold for the materials, and for the most part levelled with the ground. So little influence have the objects which form the pride and pleasure of one age upon the varying temper of the next*.

In the midst of my reflections on the desolation within my view, I surveyed the scenes of nature around me, and derived great comfort from the observation of one who made wiser reflections than I, that *the earth abideth for ever*, and rejoiced to think that the destructive folly of man has no power over the works of God. While all the laboured productions of human art sink by the neglect, or are demolished by the varying fancy of giddy mortals, the creations of Divine Wisdom are supported in their original perfection by an ever active and unchanging power. They charm equally and universally through every re-

* " Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names."

Psalm xlix. 11.

volution of time, and amidst all the caprices of inconstant taste; and thus continue the only real standard and uncontested examples of the beautiful and the sublime.

ON THE SAME SUBJECT.

TO ANOTHER FRIEND.

August, 1770.

I ENDEAVOUR to derive all the profit I can from the present delightful weather, though I have not yet been able to reach many of my most favourite walks. However I have lately compassed one by the help of some repose, in sitting on the roots of some old trees by the side of a spring, where I contemplated the ruins of an ancient seat, once the abode of a flourishing family, and which I remember standing entire, but in melancholy dejected grandeur from the desertion of its inhabitants. It contained a hundred rooms, many of them wainscotted with cedar, and highly ornamented, particularly a gallery, in which I have often walked with much Gothic delight.

This noble structure might have subsisted for many generations in venerable decay; but the last heirs to the estate, for the sake of the materials, anticipated the depredations of time, and levelled

levelled it nearly to the ground. Such is the instability of mortal things, and so determined is that order of Providence, which forbids any perpetual residence upon earth. The obnoxious strength and magnificence of imperial cities, and the less exposed and humbler abodes of private life, are equally subject to the general law, which is carried into execution by the very nature of man. Thus Heaven directed the storms of ambition to level the proud walls of Nineveh, and of Tyre; but the mere caprice of changing fancy is a sufficient engine against the weaker establishment of domestic seats; and what constituted the comfort and pride of one generation, sinks into nothing, merely from the neglect and contempt of the next*.

ROUSSEAU.

* The seat described in both the preceding letters is Northbourn Court, about three miles from Deal. It formerly belonged to the abbey of St. Augustine, at Canterbury; and after the dissolution, passed through different hands, till it was granted by James I. to Sir Edwin Sandys, Knight, second son of the Archbishop of York, and brother of the celebrated traveller. He is buried under a superb monument in Northbourn church, erected by himself. His descendant, Sir Richard Sandys, Bart. died in 1726, leaving only four daughters, his coheireses. The old Mansion was taken down in 1750, and scarcely any ruins of it remain; but the walls of the Chapel, mentioned by Mrs. Carter, have not yet fallen, and are beautifully overgrown with ivy. The surrounding

ROUSSEAU.

ALL I have seen of the controversy between Hume and Rousseau has been from the newspapers, in which one sees full enough to be convinced that it is very little to the honour of either. I am afraid I am no less malicious than you confess yourself to be. As to that "scandale de la Philosophie," for which Mr. H—— is so much concerned, I apprehend that poor Philosophy never underwent any scandal so great as by that insolence of a flippant understanding, which at present seems to characterise the people who stile themselves Philosophers.

I read a few of Rousseau's "Lettres de la Montagne," and believe, so far as I went, your critique to be very just. But to say truth, I was so offended and shocked at some things in those which I read, that I threw the book aside, and determined not to finish it.

rounding scenery still exists, exactly as described by her. Northbourn Court is now the property and residence of H. P. Hannam, Esq., and his garden covers a considerable part of the old house; the terraces however, which reminded Mrs. Carter of the "pensile groves of Babylon," have been spared from the general wreck, and are now likely to be preserved. The Editor's present residence is in this parish; yet he trusts that he shall not be accused of vain and local partiality, in supposing that these letters may be interesting even to those who have no connection with the place described.

I for-

I formerly read his *Eloise*. It is no doubt finely writ, but one of the most dangerous and wicked books, in many respects, that I believe ever was published. Of his *Emile*, which I read a good while since, I cannot recollect many particulars; but in general I know it was far from pleasing me. Something great and striking there must always be in Rousseau, but with such a mixture of wrong principles and false reasoning, as renders him one of the most dangerous writers I ever read.

I have not read his *Confessions*, nor, by your account of them, ever will. Indeed I soon found his writings of so bad a tendency, that after a few trials, I determined never to look into any thing he should publish. He always appeared to me a bad man. That he was mad I never doubted. Whether it was from a pitiable infirmity of body, or a wilful depravation of mind, He alone can perfectly tell who will be his unerring judge. Human rules of judging are against him. Whoever, by a spirit of outrageous pride, strives to pass those limits, which it has pleased God to set to our mortal understanding; who expects that every thing is to give way to his reason; and who rejects all authority, human and divine, unless he is able to account for every thing by his own faculties, will soon reduce his mind to a state of confusion, error, and extravagance; and in the awful and tremendous phrase of scripture, he will be

be *struck with madness, and blindness, and astonishment of heart.* God keep you and me, my dear friend, in the sobriety and humility of the Gospel, and preserve us from every tendency to that pride and vanity, which leads to such a dreadful subversion and extinction of all intellectual and moral light*.

ON THE INDULGENCE OF FANCY, &c. &c.

TO MRS. VESEY. 1770.

SUCH are the chances of this “worky-day world,” and thus passes life in an alternation of private and of social suffering; and yet so wonderful and so merciful is the composition of our existence, that innumerable pleasures find a place amidst the evils of mortality; and, upon the whole, we suffer only just enough to reconcile us to the limits of our present duration, and to extend our views to futurity.

You are now at leisure to amuse yourself with those enchanting scenes which your imagination is always ready to present to you whenever you bid it wave its magic wand. I am inexpressibly delighted with your Gothic retirement, which I

* These opinions concerning Rousseau are taken from different letters between the years 1765 and 1782. The last was to Mrs. Montagu.

shall certainly visit every moonlight evening; and I hope you will advance to meet me with the first ray, which you discover gleaming through your cathedral window. I am indeed a little apprehensive that you will make some scruple of admitting my vacant round face to so solemn an entertainment; but if you can once get over this mere prejudice of appearance, you will find me a very tractable companion, and ready to follow your imagination wherever it will lead me "through the dark postern of time long elapsed."

When the twilight aids the visions of contemplation, and the owl begins his melancholy serenade, we will conjure up the Lady Abbess, and fix her in her niche in the wall. We will summon together a long series of the successive tenants of this venerable fabric, and we will make them recount to us the adventures of former days. And in what will this information end, but in bringing us back to our own, in dissolving the spell of fancy, and annihilating all our reverence for antiquity?

Vexed and fatigued by the faults and follies of others, and mortified by our own, we are fond of retiring back to the transactions of remote generations, in which we suppose that human creatures were wiser and better than ourselves, and their pursuits of more importance than our own. The telescope through which we survey the actors on the
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the theatre of past ages, can give us only a general view; while the distance conceals from us the whole play of those little interests and passions, which, though too insignificant to make any figure in the revolutions of states and empires, form most of the business and bustle of general and private life.

The imagination, however, is so agreeably deluded by our prejudices in favour of antiquity, that one cannot much regret there should be so many histories in the world, and so few biographers. Biography, by entering into minute details of personal and private transactions, forms such a connection and similitude between past and present ages, that all idea of difference is lost, and we are affected in just the same manner by the one as by the other. I have lately felt this very strongly in reading Plutarch's lives, which have been one of my studies this summer. I find very little difference between what passed among the inhabitants of Athens and Rome, and the news of the day in London; and when I read of Cicero's and Pompey's appointment to sup with Lucullus, it is no more than hearing that my Lord Lyttelton and Mr. Pitt had engaged themselves to dine with Sir Laurence Dundas, on condition that he would not set all his six men cooks to work for their entertainment. Do pray tell me, for it is past my comprehension, how the subject with which I

sat

sat out could possibly lead me to Sir Laurence Dundas and his six men cooks.

To return to it, however, I am highly obliged to you for wishing me to share your solemn retreat when the moon-light gleams through the Gothic window. I hope you will transport yourself on one of the beams to return my visit on the sea-shore, where the moon forms a scene equally solemn, though in a different style; and I believe you would find the soft murmurs of the ebbing waves as musically soothing as the whispers of your trees.

I do not at all wonder that your fine philosophical harangue on the thunder had so disgraceful a conclusion. It would often be our wisest choice to adhere to the principles we received in the nursery. No one, I believe, ever yet acquired fortitude by being told that any object of terror proceeded from natural causes: thousands have acquired it by a reliance on *superior power*. *Superior power* is an intelligible expression; *natural causes* is not: this is by no means the only instance in which the nursery teaches common sense, and Philosophy talks jargon.

ON THE DURATION OF FRIENDSHIP.

THERE would be no supporting the melancholy reflections arising from the frequent interruptions of those pleasures which are founded on the best dispositions of our nature, if the objects of them were to take a final leave of us at the end of that short portion of existence which we pass beneath the sun. But the glad hope that every virtuous affection of the soul, which is properly cultivated and improved amidst the disadvantages of mortality, shall form part of our happiness in a state beyond the reach of change and disappointment, brightens the prospect, and cheers our spirits, among all the suspensions of our wishes in a varying world.

I felt heartily thankful at your being enabled to feel a sentiment so noble, and so worthy of a Christian; and such a one as must give joy to the dear angel* who is the subject of it, if happy spirits have any knowledge of what passes among their surviving friends—and I do not know any proof that they have not.

* Miss Talbot. Written to her mother in the year after her death. See Essay 18 in Miss Talbot's works.

DAVID HUME.

POOR wretched David Hume! I hear one of the dreadful legacies he has left to the world is in favour of suicide, and the other against the immortality of the soul. It is strange indeed that any one who has argued himself out of that belief, should feel any concern about the immortality of a name! There is something so grovelling and base, so unworthy every generous power of an intelligent being, in the endeavour of levelling itself to the condition of a clod, that one would wonder that even pride should not prevent it—if any instance was to be found wherein pride ever effected any good, where principle failed.

David Hume had the popular character of being good-natured. Could any good-natured man write in recommendation of suicide? Even upon *his* supposition of no future account, how is it possible that, with the least degree of real benevolence, he should not start with horror at the mischiefs which the admission of such a doctrine must introduce into society! One would think a moment's reflection on the confusion and distraction of those unhappy families in which such a dreadful accident has ever happened, might have checked the pen of any author less malevolent than a demon.

ON JOHNSON'S SHAKSPEARE.

TO MRS. MONTAGU. 1766.

YOUR conjecture on the reason of Mr. Johnson's inconsistency with regard to Dr. W. (Warburton) seems to be very probable. I think through the whole of Johnson's notes one discovers, that he not only mocks others, but himself, and "scorns his spirits" for condescending to a task so much beneath his genius, as the restoring puns and quibbles, and determining such readings as no mortal would wish to read; and which, to do him justice, he treats with the lowest contempt.

If he had undertaken to criticise his author in the manner which you have done, he would have found a noble subject for the exercise of his powers: whereas by attaching himself to the trifling which he despised, he has neglected entering into the characteristic excellencies of his author, and indeed has considered the plays of which he gives some general idea, in so confused and superficial a way, that he has often, I think, given a wrong judgment.

Now I am on this subject, pray tell me whether in the *Two Gentlemen of Verona* (act 2, scene 7) Mr. Johnson is not mistaken in the passage

" 'Tis but her picture I have yet beheld," &c.

which

which he thinks a slip of attention: but might not the poet by her picture mean her face, and by her perfections her mind and character? There are some other passages which have been treated in pretty much the same way, but I do not at present recollect them.

I want to know if you have been struck in the same manner as I have been with Johnson's animadversions on the other commentators, which he has for the most part ordered in such a way, that the reader half loses sight of the absurdity of the criticisms, by having the attention drawn by the strong light in which he sets the pompous self-opinion of the critics. Never, I think, did one see human vanity so unmercifully exposed. It may perhaps be useful to the world that it should be thus publicly and severely lashed, but I think one would not wish to be the executioner. Yet Mr. Johnson may fairly alledge, that this is the only circumstance on which he had any right to be severe. People may be innocently and unavoidably weak and ignorant, and mistaken critics, but none are ever fools but by a voluntary act of their own choice. There is no such animal as a fool in nature, who does not become such by the bias of some wrong passion. Yet to the bias of wrong passions, in some instance or other, all are liable: and folly, where it appears only in inconsiderable instances, has a claim to tenderness,

at least in real characters, however useful it may be to render it highly ridiculous as a general subject.

DR. JOHNSON'S FEAR OF DEATH. 1783.

I AM very glad to hear that Dr. Johnson is so much better. At the time of his attack probably some Latin passage was in his mind, which occasioned his prayer to be clothed in that language rather than in his own *. You “wonder that an undoubting believer, and a man of piety, should be afraid of death;” but it is such characters who have ever the deepest sense of their own imperfections, and deviations from the rule of duty, of which the very best must be conscious: and such a temper of mind as is struck with awe and humility at the prospect of the last solemn sentence, appears much better suited to the wretched deficiency of the best human performances, than the thoughtless security that rushes undisturbed into eternity.

* This, however, by his own letters, appears not to have been the case. He perceived that he had a paralytic attack, and composed a Latin distich in order to discover whether his intellects were effected, or in what degree. The experiment must have been inconclusive; for the same failure of genius which occasioned him to make bad verses, would have prevented him from discovering it.

LORD

LORD FALKLAND.

Sandleford, 1764.

I AM exceedingly delighted with Berkshire. The prospects are so elegant, and soft, and riant, that the view keeps one in perpetual good-humour. You will conclude I cannot have been so long in this neighbourhood without visiting the spot where

Falkland fell, the virtuous and the just!

Yet surely very merciful was that blow which rescued a good man from the severe struggle of conflicting duties, and the necessity of taking part in a quarrel where both sides were so fatally in the wrong. There are no monuments of the battle of Newbury, but a mount where the cannon is said to have been planted, and a large oval, surrounded by a trench, where they buried the dead.

One cannot help feeling particular joy and thankfulness on seeing nothing but images of rural plenty and peace on a spot once so sadly marked by all the horrors of the most horrid war*. Yet at the same time to reflect, that this scene of bloodshed and civil fury was transacted in the midst

* Bella—plusquam civilia. Luc.

of prospects smiling with every beautiful, every softening object, renders it still more shocking; and encreases one's astonishment at the perverseness of human guilt, which is thus perpetually frustrating every gracious intention of Providence for universal happiness.

SIR JAMES MACDONALD *.

I AM extremely sorry to read in the papers that Sir James Macdonald is dead. He was, so far as I had an opportunity of knowing his character, the most extraordinary young man I ever knew. He studied very hard; was a scholar and a mathematician; and yet at twenty I have heard him talk with a knowledge of the world, which one could not have expected to hear but from the experience of old age. He had great and noble schemes for the civilization and improvement of his own country, and appeared upon the whole to be one of those superior spirits which seem formed to shew how far the powers of humanity can

* Uncle to the present Lord Macdonald, and eldest brother to Sir Archibald, Lord Chief Baron of the Exchequer. Mrs. Carter was well acquainted with him, and always spoke of him with great regard, and the deepest regret. She was afterwards honoured with the acquaintance and esteem of Sir Archibald, and Lady Louisa, Macdonald.

extend.

extend. Providence has, no doubt for wise and good ends, withdrawn him from a world which he seemed so uncommonly qualified to improve and adorn. Poor Lady Margaret Macdonald must be in inexpressible affliction.

JOHN WILKES. 1768.

ASTONISHING indeed has been the etourderie in our public proceedings. By some means or other our blundering administration has contrived to exalt a contemptible character of the lowest and most wretched profligacy into a patriot, and a martyr to liberty. If future histories relate what you and I have seen, what a representation must they give of our great people, who with so slavish a cowardice submitted to illuminate their houses, in honour of the very wretch whom they had been crushing by dark injustice in some instances, and by all the vexations of legal oppression in others. It makes one wild to think that the cause of justice and of liberty should be complicated with such a character as that of Wilkes: but the worst of men ought not to suffer by means that may prove destructive to the very best.

DR. YOUNG'S "CENTAUR NOT FABULOUS."

I HAVE just been reading the Centaur. Have you ever seen it? It is, like all the rest of Dr. Young's writings, original. Some passages strikingly sublime, and others deplorably creeping. I heartily wish it may do the good which I am persuaded he intended by it, and set our quadrupeds upon two legs.

MR. BURKE. 1769.

I AM very sorry for the terrible stroke to Mr. Burke's fortune. Indeed one has long had reason to be sorry, when he quitted the elegant and amiable studies in which he was so well qualified to shine, and the tranquil pleasures of select society*, for the turbulent schemes of ambition, and the tricks of political life.

* However eminent Mr. Burke might be as an Orator and Politician, Mrs. Carter was not singular in this opinion. Many years after this, Mrs. H. More, in her elegant little Poem called the Bas Bleu, has the following lines concerning him:

" Here once Hortensius lov'd to sit,
 Apostate now from social wit:
 Ah why in wrangling Senates waste
 The happiest parts, the noblest taste!" &c.

Mrs. Carter's letter containing the above extract, was addressed to Mrs. Montagu.

MR.

MR. HARRIS AND ARISTOTLE.

TO MRS. MONTAGU, 1769.

MR. HARRIS, I believe, being more of a philosopher than a poet, it is no great wonder that he objects to your not paying more profound reverence to the rules of Aristotle: and I, being rather more of a Poet than a Philosopher, do exceedingly approve your paying no more attention to them than they deserve.

Aristotle is no doubt very respectable from an amazing depth and precision of understanding; but it was unenlivened by a single ray of poetic genius, and utterly destitute of the colouring of imagination. Indeed he seems to have been such a mere scientific being, as to discover very little symptom of any affections of the heart: and if, according to Mr. Locke's question, one could suppose that to an iron poker could be superadded a faculty of thinking, that iron poker would be neither more nor less than an Aristotle.—I am undone if you ever repeat this slippancy before any devotee of the Stagyrite. One would be tempted however to think, that in some degree Mr. Harris was not absolutely of a different opinion, from that turn which he gives to one passage in Aristotle's Poetics, by which he represents him as declaring, that the end of tragedy

gedy is to *eradicate* the passions of terror and pity. I have often desired you to look upon this passage. Mr. Harris is so accurate a judge both of the Greek language and the Greek Philosophy, that it ought to be with the utmost diffidence that I dissent from him: yet I cannot help suspecting that his stoical prejudices warped his judgment, and gave a twist to the meaning of the author in this place. Do pray consider it, and give me your opinion. It is in the 86th page of the first volume*.

MRS. MACAULEY, GUICCIARDINI, AND
CÆSAR. 1764.

I AM glad to find you hear Mrs. Macaulay's book so much commended. The few extracts which I have seen of it, have given me a high idea of her talents. From the accounts of others I apprehend there is too violent a party spirit runs through it, at which I am exceedingly vexed. I believe you will allow that I have a most indefatigable love of history, when I tell you I have, since

* Vol. I. of the Philosophical Works—"Treatise on Music, Painting, and Poetry." Note. Of Mrs. Carter's acquaintance with Mr. Harris, and her opinion of him, see more in the Memoirs.

my return from Spa, gone through Guicciardini's wars of Italy, which is, I suppose, the most heavy and unentertaining performance of the kind that ever was composed by mortal writer.

I have however gained this advantage by it, that happening to look into Cæsar's Commentaries, which I have always hitherto found too dull to read, to my great surprise it is metamorphosed into a very amusing and sprightly book, and I propose to go through with it as soon as I return—unless in the mean time Mrs. Macaulay should reverse all the operation of Guicciardini.

ON A SEXTON'S EPITAPH. 1781.

MY time passes chiefly in packing and unpacking; though I travel with as little incumbrance as is possible for any animal not clothed with wool or feathers.

In amusing myself with reading the epitaphs in Marlborough church-yard, I saw inscribed on a fair tomb-stone: "Sacred to qualities that adorn a Parish Sexton." My first motion was ridicule; but a little sober reflection led me to consider, that in the hour when all the parade of adventitious finery is stript off, and nothing remains but naked
spirit,

spirit, the simple qualities of this honest Grave-digger, distinguished for his "punctuality and diligence in preserving the decorum of public worship," will make a more advantageous appearance than the celebrated exploits of an Alexander or a Cæsar.

MRS. VANSITTART'S DREAM. 1772.

* I TOOK a walk into the city this morning, and in my return paid a visit to a poor young woman whose husband was one of the unfortunate officers in the Aurora frigate. She tells me that Mrs. Vansittart cannot even now forbear entertaining some faint remains of hope from the impression of her dream. I believe you must have heard of it; but as it was related to me to-day in a more circumstantial and authentic manner than I had heard it before, and as I know that in default of apparition you will be glad of a dream, I will repeat you the account.

* The Editor was tempted to insert this letter as giving so well-told and interesting an account of a dream which made so great a noise at the time, and so much impression on the mind of the unfortunate lady who has long since rejoined her husband, though not on a desert shore.

One

One night, before there was any suspicion of any ill accident, Mrs. Vansittart dreamed that she was present to a tremendous storm of thunder and lightning, which, between the flashes, discovered a tempestuous sea, and on it a ship with all the symptoms of distress, sometimes lifted to the clouds, and then sunk in the waves; the sails and cordage rattling, and the sailors running to and fro in all the consternation of immediate danger. In the midst of her attention to this dreadful scene, she heard a voice behind her, "That is the Aurora." She then waked, and the agitation of her spirits for some time prevented her composing herself again.

At length, however, she fell asleep; and she then saw Mr. Vansittart coming to her, in his usual dress, with a look very composed, but extremely serious. He took her by the left hand, and said:—"You will hear bad news of the Aurora; but I am well." She again waked, and again fell asleep. The scene was now shifted to an island; and on the coast the Aurora appeared dashing in pieces: and at the same time she saw a boy (her son) standing safe and well on the dry land. And thus ended this remarkable phenomenon of imagination; the more remarkable, as it seems Mrs. Vansittart has no picturesque faculty. I have since heard, however, that her spirits had
been

been very much affected, and this may naturally account for the dream. I am sorry thus to deprive you of all the systems you would raise upon it; but my conscience would not suffer me, for the sake of a wonder, to relate the thing unfairly.

END OF THE MISCELLANIES

INTRODUCTION
TO THE
NOTES ON THE BIBLE
AND THE
ANSWERS TO OBJECTIONS
CONCERNING THE
CHRISTIAN RELIGION.

NOTES

THEORY OF THE MIND

The mind is a complex system of ideas and feelings. It is the source of all our knowledge and the seat of our emotions. The mind is not a static entity, but a dynamic one, constantly changing and growing. It is the mind that allows us to think, feel, and act. It is the mind that gives us the power to create and to imagine. The mind is the most precious of all our possessions, and it is the one that we must take care of. We must keep it healthy and strong, for it is the mind that makes us who we are.

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INTRODUCTION

TO THE

NOTES ON THE BIBLE,

&c. &c.

THESE Notes on the Bible were not written by Mrs. Carter with any view to publication, nor intended by any means as a connected series of explanatory remarks. They were merely set down by her, in the blank leaves of her Bible, as they happened to occur to her mind in reading it; or else inserted from other books, when the observations made in them seemed to her true, or probable. In this case the authors from whom they are quoted, are generally, if not always, mentioned. She had very rarely recourse to Commentators; and rather wished to discover the sense of difficult passages by comparing one part with another, from her general knowledge of the whole of the Scriptures, both in the modern and primary tongues. Hence many of her Notes will not appear new to those versed in biblical literature, and

may perhaps seem to have been borrowed, though in reality they were only coincidences of opinion formed from the same original sources. Of modern writers, Prideaux and Newton, Lowth, Durrell, and Newcome, are almost the only ones with whom she was conversant, and from whom she occasionally quotes.

Some of these Notes, however, are certainly valuable; and all shew, that their author possessed great knowledge of the Holy Scriptures, and that her mind was deeply impressed with a sense both of their truth and their value. It was the earnest wish of several of her friends, that they should be published; and the Editor, in the hopes that they might be productive of some good to the world, would not object to it, well knowing how much weight that reason would have had with herself.

The same motive has induced him to add to them some detached Essays on the same sacred subject; and answers to some objections against the New Testament. These last, and the Letters to a lady called in them *Vittoria*, were addressed to two friends of Mrs. Carter, who were unfortunate enough to have doubts on that subject. It is needless, and would be improper, to name them. In one case the Editor knows that Mrs. Carter's arguments, assisted probably by her conversation, had the desired effect; and in the
other

other he hopes, and indeed believes, that they had. Should any persons, under the same circumstances, be induced to peruse them now, God grant that they may produce in their minds a similar conviction; and be the humble means of opening *their understanding, that they may understand the Scriptures.*

NOTES ON THE BIBLE, &c.

GENESIS.

Chap. Verse.

2. 14.

HIDDEKEL. The Tigris.

3. 17.

It is very useless to enquire whether the tree of knowledge was literal or figurative. The prohibition was a test of Adam's obedience, and his sin consisted in breaking an express command of God, and it makes no difference what that command might be. The general truth conveyed by the history is, that the sentence of death was passed upon Adam for his wilful transgression of a plain law of his Creator, and affords a lesson of infinite importance to his posterity.

4. 8.

Some copies read, *And Cain said unto Abel his brother, Let us go into the field; and it came to pass, &c.* And it is so translated by the LXX.

4. 16.

Nod in the original signifies *exile*.

Chap. Verse. Some translate *for my wounding*, &c.
 4. 23. and thus the sense of this obscure passage will be, that Lamech had been wounded, and had slain his adversary in self-defence: or, it might be translated, *I have slain a man for having wounded me, and a young man for having bruised me*; so that Lamech had only defended himself, and had not been guilty of murder like Cain.

Bp. Lowth.

4. 26. *Name of the Lord*, that is, the descendants of Seth, began to be distinguished as the worshippers of God, in opposition to the impious and profane race of Cain.

6. 2. By the *sons of God* is supposed to be meant the descendants of Seth; by the *daughters of men* the race of Cain. By the alliance here mentioned, the pious and the virtuous would be too naturally seduced by the examples of the families into which they married; and thus the corruption become so general, as at length to provoke the Divine vengeance to destroy the whole race, except the single unperverted family of Noah.

Mizraim,

- | | | |
|-------|--------|--|
| Chap. | Verse. | |
|-------|--------|--|
10. 6. *Mizraim*, supposed to be the same with Menes, after the dispersion of Babel, settled in Egypt: *Phut*, in the part of Africa, west of Egypt: *Cush*, in Æthiopia: *Canaan*, in the country called by his name.
10. 7 & 8. The disappointment of the building, and the dispersion of mankind, seems to have been designed by the wise appointment of Providence, to check the growth of wickedness, by reducing men to the virtue and discipline of small societies. Worthington.
11. 31. *Haran*, or Charran, was a city of Mesopotamia, bordering on the land of Canaan.
12. 1. They who represent the regard shewn to Abraham as merely partial, do not attend to the circumstances of the story. It is plain from these, that the personal qualifications of Abraham made him a very proper object of the Divine favour. Nothing can give a higher idea of this great man, than that noble reliance on the power and goodness of God, which moved him to forsake his country, and his family, &c. to forego all the advantages of an established situation, from the hope of future and invisible blessings.

The

Chap. Verse. The favour which God shewed to
 12. 3. Abraham was not to be restrained to
 him, or his family; though he was in-
 deed to be the instrument of conveying
 the Divine blessings to all mankind.
 This was effected, first as he preserved
 the pure worship of the one true God,
 and transmitted it to his posterity, when
 it was corrupted in all the other nations
 of the earth; and for a completion of
 this blessing, from him was to descend
 the Messiah, a teacher sent from God,
 to be the universal Saviour of the
 world.

18. This is supposed to have happened
 in the reign of one of the Shepherd
 kings.

13. 16. The God of Israel is not, as some
 have inconsiderately represented, a lo-
 cal deity, but the “possessor of heaven
 and earth,” whose justice and good-
 ness extends to all his creatures. Hence
 the posterity of Abraham were not per-
 mitted to take possession of the pro-
 mised land, till the sins of the idolatrous
 nations, by whom it was inhabited,
 were, after long forbearance, fully ripe
 for punishment.

The

- | Chap. | Verse. | |
|-------|--------|--|
| 16. | 17. | The wilderness of Shur lies between Palestine and Egypt, so probably Hagar was returning to her own country. |
| | 12. | The Arabians are the posterity of Ishmael, and have preserved the same wild independent character from his time to this very day ; as appears from the testimony of all history, ancient and modern. For the particular proofs, see Bp. Newton on the Prophecies. |
| 18. | 19. | This testimony to the piety, and to the moral virtues of Abraham, proves how well qualified he was to be the depository of the true religion ; and, both by his precepts and example, to transmit to his posterity. See chap. xxvi. 5. |
| 19. | 14. | <i>Which married, &c.</i> This should be translated, <i>Who were to marry, &c.</i> that is, who were contracted to them. |
| | 22. | Zoar, in the original, signifies little. The name of the city before was Bela. See chap. xlv. 2. |
| 20. | 11. | The want of proper confidence in the Divine protection, which led Abraham into the deceit, is such an instance of weakness in this great good man, whose faith had so nobly supported him in much more severe trials, as affords a striking lesson of humility from the imperfection |

Chap. Verse. perfection of all human virtue. At the same time, this passage gives an instance of the indulgence and compassion of God to the accidental frailties of good persons, who, in the general purpose of their lives, sincerely endeavour to obey and serve him; since it was the Divine interposition which prevented the ill consequences arising from Abraham's misrepresentations.

22. 2. The repeated trials with which it pleased the Divine Wisdom to exercise the faith and obedience of Abraham, served to prove the excellence of his character, and how well he deserved the glorious title of the "friend of God," and "the father of the faithful."

He was first summoned to forsake his family and his country, and to live in a foreign land, with a promise of blessings to himself, and his posterity. He had then no prospect of an heir; and the completion of the promise of one was twenty-five years delayed. He patiently waited the Divine leisure, and at length saw himself the father of a son. This very son, the only visible foundation of all his hopes, he was commanded to offer up, with his own hand,

Chap. Verse. own hand, to the great Disposer of life and death. Without hesitation he submitted to this last and severe trial: he still retained his dependance upon God, and for a reward of his obedience, the blessing was restored to him, and the promises repeated and unalterably confirmed.

24. 60. *Possess the gate, &c.* Anciently all public business, and all judicial proceedings, were determined at the gates of a city, from whence *the gate* is often used in Scripture to denote the seat of power.

25. 32, 34. This behaviour of Esau discovered a very faulty distrust of God, and a profane contempt of the promise to which he was by his birth the immediate heir; and he was therefore justly punished by the loss of those privileges which he had so foolishly despised, and surrendered at so slight a price.

27. 36. This accusation is not strictly just. Jacob had not taken away the birth-right, but had purchased it by a voluntary bargain from Esau, who profanely sold it, and did not become sensible of its value till it was too late. The blessing of Isaac seems to have been de-

Chap. Verse. signed for Esau in quality of his eldest son (see v. 19 and 32) and therefore belonged to Jacob, to whom Esau had made over all the rights of primogeniture.

27. 40. This prophecy was fulfilled in the reign of Jehoram, son of Jehosaphat, when the Edomites recovered their liberty, and shook off the yoke of the Jewish kings.

29. 1. *The East*, Mesopotamia, which was east of the land of Canaan.

29. 12. The Jews called all near relations brothers.

31. 45. Before the use of alphabetical writing, such monuments were necessary as witnesses of contracts.

37. 9. Eleven stars, not *the* eleven stars.

37. 25. The Ishmaelites and Midianites probably belonged to the same caravan. The Ishmaelites were the descendants of Abraham by Hagar, and the Midianites by Keturah. Abraham settled both families in Arabia, that they might not interfere with the posterity of Isaac, to whom the Divine promise had allotted the land of Canaan. See chap. xxvi. 2, 6.

According

- | Chap. | Verse. | |
|-------|--------|--|
| | | According to the Rabbins, this name |
| 41. | 45. | signifies a revealer of hidden things. |
| 47. | 22. | The Egyptian priests were next in rank to the king ; they had priviledges and revenues, and their lands were exempt from all taxes. |
| 49. | 5. | <i>Habitations</i> should rather be translated <i>covenants</i> , referring to their cruel and deceitful treaty with the Hivites. |
| 49. | 10. | <i>The sceptre</i> , &c. This was exactly fulfilled, for the tribe of Judah subsisted under a government of its own long after the dispersion of the other tribes ; nor was the power ever totally lost, till after the coming of the Messiah, who is here almost universally supposed to be meant by <i>Shiloh</i> . This word is capable of various significations, all applicable to him. |
| | | About ten years before the birth of Moses, Cecrops came from Egypt into Greece, and built Athens, where he reigned fifty years. |

EXODUS.

Chap. Verse.

THE great obscurity of ancient history makes it difficult to determine under what King of Egypt the persecutions and escape of the Israelites took place. The most probable conjecture seems to be, that their hardships were begun by *Amenophis*, and continued by his son *Sosostris*. Sesostris, after making vast conquests, applied himself to the raising of public buildings, for the ornament and defence of his country. He took care to have it known by inscriptions, that these great works were compleated without harassing any of his own subjects, and that he employed only foreigners; a circumstance which makes it probable, that it was in his reign that the Israelites had such severe tasks imposed upon them. Sesostris, after a reign of thirty-six years, was succeeded by his son *Pharon*, an impious and foolish prince, who was perhaps the Pharoah overthrown in the Red Sea. Rollin.

1. 11.

The LXX add to these cities—*On* which is *Heliopolis*. 1519 before Christ
Cadmus

Chap. Verse. Cadmus came from Phœnicia into Greece, and built Thebes.

1. 21. *Made them houses*; that is, established and prospered their families. See the marginal references.

2. 18. Reuel, or Raguel, their grandfather, the father of Jethro.

3. 16. The lice seem to have been a *creation*, and consequently beyond the power of the magicians, though their art had been sufficient to bring up frogs, which were already formed, from the river.

8. 26. The ox which was to have been offered in sacrifice to the God of Israel, was the principal idol of the Egyptians. In this, and many other parts of Scripture, *abomination* is another name for idol. See 1 Kings ii. 5, 7.

11. 2. Borrow. Ask.

22. 3. Νυκτωρ φωρα εις οικιαν εισιρῖα επι κλοπη χρηματων, εαν ελων κλεινε τις, καθαρος εστω*.

Plato de Legibus, lib. 9.

23. 15, 16. *The feast of unleavened bread.*—The Passover. *The feast of harvest*, or *the feast of weeks.*—Pentecost. *The feast*

* If any one should put to death a thief, entering into a house by night for the purpose of plunder, let him not be punished.

Chap. Verse. *of ingathering*.—The Scenopegia, or feast of tabernacles.

25. 14. According to Josephus, *Hur* was the husband of Miriam.

29. 30. *Urim and Thummim*. The meaning of these two words is *light* and *perfection*. What the thing was is not known; but probably it was some external alteration in the appearance of the breastplate, by which the high priest was enabled to give a judgment of the will of God, when he was consulted in different cases by the people.

LEVITICUS.

3. 1. *PEACE offering*. This should rather be translated a sacrifice of *thanksgiving*. Peace in the Hebrew idiom denotes all kind of prosperity.

5. 15. The difference between a *sin offering* and a *trespass offering* seems to be, that a *sin offering* respected such offences as were incapable of reparation, whereas a *trespass offering* was preceded by restitution. The first immediately related to God, the other included likewise an injury done to society.

Such

Chap. Verse. Such as fancy themselves religious,
6. 2. while they neglect the duties of truth
and honesty, would do well to study
this passage, in which lying, cheating,
and robbing our neighbour, is expressly
declared to be *committing a trespass
against the Lord*.

13. 13. The reason why a person was pro-
nounced clean, when he was entirely
covered by the leprosy, seems to be,
that its being turned white, showed that
the force of the disease was spent, and
the patient in a state of recovery, and
no danger of infection to be appre-
hended.

18. 24, 25. This, and many other passages, prove
that it was not from any arbitrary
appointment, but for their extreme
wickedness, that the Canaanites were
to be destroyed to make room for the
children of Israel. They themselves
are threatened with the same destruc-
tion, whenever they should commit the
same crimes. See chap. xx. 22, 23,
and the remainder of this chapter.

23. 23. *A free will offering*, the LXX trans-
late, *Thou shalt kill them for thyself*,
which reconciles this verse with the
21st.

NUMBERS.

Chap. Verse.

16. 15. The LXX translate this perhaps rightly, *I have not taken any one thing of value.*

18. 1. As Aaron and his family had the charge of the sanctuary, they were to bear the iniquity of it; that is, to be answerable for any faults committed with regard to divine worship.

21. 8. This artificial serpent seems to have been designed as a proof to the people, that their cure was miraculous, and not effected by any natural means.

21. 29. *Chemosh* was the name of the idol of the Moabites.

24. 17. *Smite Moab.* This was accomplished by David. See 2 Sam. viii. 2.

DEUTERONOMY.

3. 17. CHINNERETH, in the New Testament, is called the lake of Genesareth, and the sea of Tiberias. Into this lake the river Jordan empties itself. The Salt Sea is the same which is called by different

- different names, the *lake of Sodom*, the *Dead Sea*, and the lake *Asphaltites*.
4. 48. *Mount Sion*, not *Sion*, but *Sijon*, the same as *Sirion*.
9. 5. See note on Leviticus xviii. 24, 25.
11. 10. As there is no rain in Egypt, the lands are watered by leading the Nile, in canals, through them.
32. 43. The Septuagint has an addition to this verse, *Rejoice ye heavens together with him: and let all the angels of God worship him, &c.*
33. 6. This passage is quoted by the Apostle to the Hebrews i. 6. See the note there.

Let not his men be few; rather, though his men be few.

JOSHUA.

1. 4. THE great sea.—The Mediterranean.
10. 38, 39. He in whose hands are all the powers of nature, might, no doubt, have extirpated the guilty nations of Canaan by a plague, or an earthquake; but his wisdom and goodness by making the sword of the Israelites his instru-
- o 3
- ment

Chap. Verse. ment of justice, gave them a striking lesson to avoid the crimes that had incurred the Divine vengeance, of which they themselves had been appointed the executioners.

11. 22. *In Gaza, Gath, &c.* and there they remained till the time of David. See 1 Sam. xvii. 4, &c.

13. 5. The Gibbites were probably the inhabitants of Gebal, now called Gibyle, the same with the Greek Byblos.

See Maundrel's Journal.

JUDGES.

4. 9. *KEDISH*, a city in the tribe of Naphtali.

5. 10. The Judges, and great men.

5. 11. They *that are delivered*, &c. The people who by this victory recovered the liberty of pursuing their several employments; such as drawing water from the public fountains, and transacting their affairs of commerce, pleadings, &c. at the gates of the city, which was the place of business. In all which, during the oppression of their enemies,

Chap. Verse. enemies, they had been interrupted by the dread of the soldiers.

16. 18. *The money*, which they had agreed to give Delilah for betraying Samson.

17. 7. The meaning is not that the *young man* was of the family of Judah, but that the *city* belonged to the tribe of Judah; and it was called Bethlehem Judah, to distinguish it from the other Bethlehem which belonged to Zabulon.

18. 27. See Gen. xlix. 17.

1 SAMUEL.

1. 24. *THREE* bullocks, &c. the LXX translate, *a calf of three years old*, which agrees better with the next verse.

2. 15. See Leviticus iii. 3. iv. 17.

6. 19. It was against the express command of God, that any should inspect the sacred vessels, except the family of Aaron. See the margin.

9. 7. It was a custom in the East, that no one could visit another without making him a present; a custom which remains there to this day, and which is observed even by the lowest people, who always

Chap. Verse. present those they visit, if it is only with an apple, or a flower.

10. 6. Perhaps the sudden and extraordinary manner in which the prophetic spirit was conferred on Saul, might be designed by heaven to procure him the respect of the people, and to prove him to be the person appointed for their king.

10. 12. The persons called in Scripture the *sons of the prophets*, seem to have been young men trained up by them in a course of education proper to qualify them for the prophetic office. The prophet who presided over them had the title of *father*. The meaning then of the question, *Who is*, &c. may be, By whom was Saul instructed, and brought up for a prophet?

12. 17. As the rain in Judea usually fell only at particular and stated seasons, the tempest here mentioned was, in that country, an extraordinary event.

14. 24. A striking instance of the violent and impatient temper of Saul, who, while he refused to obey the easy restrictions laid upon him by God (chap. viii. 8, 13.) burthened himself and his people

- Chap. Verse. people by rash and foolish impositions of his own.
15. 33. Thus it appears, that the death of Agag was a just retribution of his cruelty to others.
17. 18. It appears by a passage of the Seven Champions of Æschylus, that it was a custom among the Greeks, when going to battle, to send pledges, as memorials to their friends at home. If this was a practice among the Orientals likewise, it perfectly well explains this passage in Samuel.
20. 16. This may be translated, *Yet the Lord required it from the hand*, &c. That is, notwithstanding the covenant between David and Jonathan, God avenged the injuries done to David upon the family of Saul. See chap. xxxi. 2.
21. 1. *Alone.* It is plain, by the following verses, that David was not strictly alone; so that Ahimelech must only mean to express his surprize, at seeing him without the usual number of attendants, which probably his rank, as son-in-law to the king, &c. required.

2 SAMUEL.

Chap. Verse.

5. 6, 8.

ACCORDING to some copies, this difficult passage may be thus translated :—

And the inhabitants of Jebus said, Thou shalt not come hither, for the blind and the lame shall keep thee off, by saying, "David shall not come hither;" but David took the strong hold of Sion, which is the city of David. And David said, on that day, Whosoever smiteth the Jebusites, and through the subterraneous passages reaches the lame and the blind, that are hated of David's soul, because the blind and the lame continued to say, "Thou shalt not come into this house," &c. Kennicot.

6. 20. *Uncovered;* that is, stript of his regal dress, and clothed in a habit of religious ceremony. See v. 14.

12. 31. That is, he employed the captives in servile works, such as sawing, making bricks, &c. See the note on the 1 Chron. xx. 3.

14. 14. It might perhaps be better translated—*therefore let the King devise means,*

Chap. Verse. *means, that he who is at present banished, may not be banished from him.*

Then the argument will be, that as all must die, and God has no respect of persons, it is fit that the King should not deprive himself of a successor, by the banishment of Absalom, who probably was the eldest remaining son.

23. 2—7. This passage is in the original very obscure: the Greek version is different, but equally difficult. It is probable that some words in the Hebrew are lost.

24. 17. This was a very proper expression of humility in David, and of paternal tenderness for his people: however it was not for his sin that the Israelites were punished, but for their own: and his fault was an occasion which the Divine wisdom made use of for their chastisement. See v. 1,

1 KINGS.

2. 22. IT seems, from several passages, to have been one part of the establishment of the right of the reigning King, to take possession of the wives of his predecessors, so that this request of Adonijah

Chap. Verse. nijah was an implied treason. See 2
Sam. xii. 8. xvi. 21, &c.

9. 18. Tadmor, called by the Greeks Palmyra.

10. 26—29. All commerce with Egypt, and particularly the importation of horses, was a breach of the express command of God. Solomon, perhaps from a vain confidence in his own superior talents, thought himself secure from the danger of idolatrous examples. The miserable fall of this wisest of Kings is a sad proof of the insufficiency of human wisdom; whenever it ventures to break through the restrictions of the Divine laws.

11. 1. The multiplication of wives was another breach of the command of God.

12. 15. Perhaps the word here rendered *cause* would be better translated by *revolution*.

13. 21. The Prophet had received a prohibition from God himself, and was therefore inexcusable in regarding any contradiction to it, merely on the word of a man.

25. The lion leaving the body untouched, was a proof that the death of the prophet was not from accident; but rather of the judgement of God.

16. 7. *Killed him*, it should rather be translated, *because he smote it*. That is, destroyed

Chap. Verse. destroyed the family of Jeroboam. In
the reign of Omri flourished Lycurgus.

2 KINGS.

2. 23. THE word here rendered *little children*, might have been translated *young men*. They came from the idolatrous city of Bethel to insult the prophet: and the expression of *go up* seems to be a mockery of the ascent of Elijah his master, *who went up* by a whirlwind into heaven. See Dr. Gregory Sharpe on Prophecy, ch. i. p. 30.

3. 4. The Moabites had been conquered and put under tribute by David. See 2 Sam. viii. 2. 1 Chron. xviii. 2.

3. 27. The eldest son of the King of Edom.

5. 11. If Elisha had acted in this manner, Naaman might have supposed that he had cured him by some natural means: which supposition was prevented, by the prophet not making his appearance till after the cure.

6. 23. *Bands*, that is, the Syrians came no more in detached parties.

33. *Behold*, &c. This seems to be the message sent from Joram.

The

- Chap. Verse. The prophet foretold, that Benhadad would recover of his distemper; but that he should die by other means.
8. 10.
8. 15. The meaning seems to be, that Hazael stifled him.
8. 20. See the note on Genesis xxvii. 3.
15. 19. See the note on 1 Chronicles v. 26.
16. 1. In the reign of Jothan, Rome was built.
16. 6. By the loss of Elath, the Jews were deprived of their trade to the East Indies, which had been, ever since the days of Solomon, the source of all their riches. See Prideaux.
16. 9. The kingdom of the Syrians, in Damascus, which was destroyed by this expedition, was founded in the reign of Solomon, by Rezon, the son of Eliadah. See 1 Kings xi. 23—25.
17. 24. Esarhaddon, who, about forty-five years after Samaria had been taken by Shalmanesar, his grandfather, carried away the remainder of the Israelites, and placed the idolatrous people here mentioned, in their room. Thus was Ephraim destroyed from being a people, at the time prophesied by Isaiah. See Isaiah vii. 8.
18. 4. Notwithstanding this positive assertion, the Romanists shew in the church

Chap. Verse. of St. Ambrose, at Milan, a brazen serpent, which they affirm to be the very same made by Moses: though some of their learned men disclaim the cheat. See Prideaux.

16. 16. After this agreement Sennacherib marched to invade Egypt, which was then governed by Sevecus, or Sethon. To facilitate his entrance into the country, he first took Azotus (see Isaiah xx.) In this expedition No Ammon is supposed to have been destroyed.

18. 17. This second attack on Jerusalem happened in the eighteenth year of Hezekiah, and after Sennacherib had been employed three years in harassing Egypt. Isaiah xx. He had laid siege to Pelusium, a city of the Delta: but was obliged to raise it on hearing, that Tirhaka, King of Æthiopia, was coming to its assistance. See Prideaux.

19. 35. After this defeat of Sennacherib the Medes revolted from him, and afterwards set up a separate government under Dejoces.

20. 12. Merodach Baladan, in profane history is called Mordac Empadus. His father Baladan is the same as Belesis, or Nabonassar, who, with Arbaces, conspired against

Chap. Verse. against Sardanapalus, and destroyed the ancient Assyrian Empire, after it had lasted 1300 years. The conspirators formed two new empires. Nabonassar had Babylon, Chaldea, and Arabia, and Arbaces Media, and all the rest. Pri-deaux.

Nabonassar was author of the famous Babylonian Æra.

21. 16. The Jews have a tradition that Isaiah was sawn in sunder in the reign of Manasseh.

23. 34. By the captivity and death of Jehoahas, or Shallum, in Egypt, was fulfilled the prophecy. Jer. xxii. 11.

24. 18. Called also Jeconiah and Coniah.

25. 18. Jerusalem was thrice taken by Nebuchadnezzar; first on the 18th of November (which is still a fast amongst the Jews) in the reign of Jehoiakim. At this time it was that Daniel and his companions were carried into captivity. Dan. i. 2.

By this expedition of Nebuchadnezzar, Judea was brought under vassalage to the Babylonians, and from hence is to be dated the seventy years captivity foretold by Jeremiah. Jer. xxv.

2. xxix. 10.

By

Chap. Verse.

By the carrying away the royal family, &c. was fulfilled the prophecy of Isaiah to Hezekiah. Isaiah xxxix. 7.

About eight years after this first siege, Jerusalem was a second time taken by Nebuchadnezzar, in the reign of Jehoiachin; and another set of captives carried away into Babylon: among whom was Ezechiel: and therefore throughout his prophecies, he dates from this captivity. Ezechiel i. 2.

Eleven years after, in the reign of Zedechiah, Jerusalem was taken for the third and last time by Nebuchadnezzar, who then compleated its destruction.

The temple was burnt on the 9th of July, which was the same day on which it was afterwards destroyed by Titus.

25. 27. Nebuchadnezzar died in the thirty-seventh year of Jehoiachin's captivity. He reigned forty-four years.

Evilmerodach was a foolish and a wicked prince, and reigned only two years. His sister's husband, Neriglissar, conspired against him, put him to death, and reigned in his stead.

The supposed reason of the kindness to Jehoiachin: See in note on Jer. lii. 31.

1 CHRONICLES.

Chap. Verse.

5. 26.

A JEWISH writer reports, that in this expedition Tiglathpileser carried away the golden calf which Jeroboam had set up in Dan : the other in Bethel was taken away about ten years before. Prideaux.

5. 26.

Pul is the same with Sardanapalus, the last of the ancient Assyrian kings. He was destroyed by a conspiracy headed by Arbaces, Governor of Media, and Belesis, Governor of Babylon, who divided the Empire between them. Belesis, who is by some authors called Nabonassar, and in scripture Baladan (see Isaiah xxxix. 1.) had Babylon, Chaldea, and Arabia, and Arbaces all the rest. Arbaces is the same who in scripture is called Tiglathpileser, and by Ælian, Thilgannus. This division of the Assyrian empire, which had lasted 1300 years, happened in the second year of the eightieth Olympiad, and the seventh after the building of Rome. See Prideaux, Herodotus, &c.

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|-------|--------|---|
| Chap. | Verse. | |
| 20. | 3. | <i>Cut</i> , would more properly have been rendered <i>ruled, governed</i> : and then the meaning will be, not that David put his captives to cruel deaths, but employed them in servile works, such as hewing, sawing, &c. |
| 25. | 1—3. | <i>Prophecy</i> does not here mean to foretel future events, but to celebrate the praises of God: and it is so translated by the LXX. |

2 CHRONICLES.

- | | | |
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| 1. | 16. | SEE note on 1 Kings x. 26. |
| 8. | 6. | Among his other works, Solomon is supposed to have built the sepulchre of the house of David, a work of vast expence, and the only true remainder of old Jerusalem. It now lies without the walls; but is supposed to have been formerly within them, before the city was destroyed by the Romans. |

This burial place consists of a court about 120 feet square, with a gallery, or cloister, on the right hand; which, with the pillars that supported it, were cut out of the solid marble rock. At

Chap. Verse. the end of the gallery is a narrow passage, through which is an entrance into a room twenty-four foot square: within which are several lesser rooms within each other, opening with stone doors: all which rooms likewise were cut out of the solid marble rock. In the sides of those lesser rooms are several niches, in which the bodies of the dead kings were deposited in stone coffins.

In the innermost or chiefest of these rooms was the body of Hezekiah, laid in a nich, perhaps cut on purpose at that time for it, at the upper end of the room, to do him the greater honour. And all this remains entire even to this day. See Prideaux, Maundrel, &c.

In Jerusalem was no other sepulchre but that of the house of David, and of Huldah the prophetess. Maimonides.

11. 20. As Maachah, or Michaiah, is in a following chapter called the daughter of Uriel, she might probably be the grand-daughter of Absalom.

18. 1. *Affinity*, &c. He married his son Jehoram to Athalia, the daughter of Ahab.

20. 36. *Eziongiber* was so called from a ridge of rocks at the mouth of the harbour, resembling

Chap. Verse. resembling a back bone. It was a sea-port town, which David had taken from the Edomites, and from whence the Jews carried on their trade to India.

21. 10. By this revolt of the Edomites, was fulfilled the prophecy of Isaac to Esau. Gen. xxvii. 40.

28. 16. Tiglathpileser, after extorting vast sums from Ahaz, for his pretended aid, did him no service in recovering what had been taken from him. The conquest of Damascus by the Assyrians, though it for the present delivered Judea from the incursions of Rezin, proved in the event its ruin, by giving the King of Assyria a settlement on the frontiers, who did the Jews infinitely more mischief than could have been effected by the weaker forces of the Syrians. Besides when Tiglathpileser conquered the Syrians, he took likewise Elath; which they had seized from Ahaz: and by this means all the trade of India, from whence the Jews derived their greatest riches, fell into the hands of the Assyrians, and was never after recovered. See Prideaux.

Tiglathpileser in profane history is called Arbaces. In the reign of Sarda-

Chap. Verse. napalus he was Governor of Media: after the death of Sardanapalus he founded the new Assyrian empire, of which Nineveh was the capital: and Nabonassar, or Baladan, the Chaldean empire, of which the capital was Babylon.

30. 6. The Assyrian captivity mentioned here, and at the 9th verse, was that which happened in the reign of Pekah, when Tiglathpileser invaded Israel: the final captivity did not happen till five years after this passover. See 2 Kings xv. 28. and xviii. 10, 11.

32. 12. Sennacherib considered Hezekiah's abolition of idolatrous worship as an act of impiety.

32. 25. *His heart was lifted up, &c.* This probably relates to the ostentatious display of his greatness to the Babylonian Ambassadors. See 2 Kings xx. 12. Isaiah xxxix. 1.

32. 33. Chiefest of the sepulchres. See the note on chapter viii. 6.

33. 1. In the eleventh year of Manasseh died Terhakah, and two years after began the reign of the twelve Kings of Egypt. In the nineteenth of Manasseh, Eshordun seized Babylon, which had been

Chap. Verse. been for eight years in a state of anarchy, and united it to the kingdom of Assyria.

33. 14. At this time Psammaticus, King of Egypt, was blockading Azotus, and making war on other parts of Palestine, which being so immediately in the neighbourhood of Manasseh, it was necessary for him to raise the fortifications here mentioned for his defence. Prideaux.

36. 6. The city was taken on the eighteenth of November, and the Jews keep it a strict fast to this day. It was in this expedition that Daniel was carried captive into Babylon,

36. 7. See note on 2 Kings xxv.

36. 9. When he began to reign alone he was eighteen. He either reigned ten years with his father, or there was an interregnum.

33. 10. In this second captivity Ezekiel was carried to Babylon.

EZRA.

Chap. Verse.

1. 1. CYRUS reigned seven years.
4. 6. Ahasuerus. The same as Cambyses, the son of Cyrus: he reigned seven years and five months,
4. 7. Artaxerous. Smerdis, the Magi: he reigned seven months.
4. 24. From the first year of Cyrus, to the second of Darius Hystaspes was about sixteen years, during which time the building of the temple was suspended.

ESTHER.

1. 1. *AHASUERUS*, Artaxerxes, the son of Xerxes.

JOB.

1. 1. *UZ*, probably a part of Idumea. See Lam. iv. 21, Gen, xxxvi. 28. Diodati.
1. 11. *Curse, &c. rather, will he not bid thee farewell to thy face.* Dr. Durell.

Our

Chap.	Verse.	
3.	8.	Our translators render this passage in a manner that has not the least relation to the original. Beza's explanation is strangely forced; and Dr. Durell's rather ingenious than satisfactory.

Might it not be possible to give a natural sense, immediately arising from the Hebrew word, by a slight alteration of one letter, which is authorized by innumerable examples, as they are often so much alike as to be confounded, this single alteration would then make the *word*, which in the kindred Arabian dialect signifies *to number*.

If this reading be admitted, the passage will run thus: "*Let them curse it that curse the day, who are preparing to number their debts.*" An employment sufficiently miserable to deserve a place in Job's execration.

By this translation the word will be regularly derived from the word signifying to borrow.

3.	9.	See chap. i. ver. 11.
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4.	11.	The sense is, the strength and terror of the mighty are rendered useless. Dr. Durell.
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6.	15.	The simile of the brook, is continued to the end of the 20th verse.
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Instead

- Chap. Verse. Instead of *darkness itself*, perhaps
 10. 22. the truer translation might be, *As the gloom of the shadow of death*.
12. 15. This seems an allusion to the passage through the Red Sea.
16. 18. *Cover not*, &c. ; that is, if I have committed secret murder, let it not be concealed.
17. 15. Confusion shall dwell in his tabernacle, &c.—so translated by a very probable reading of Dr. Durell.
2. 18. That is, they chuse desert places to conceal their crimes, and avoid frequented ways, such as vineyards, &c. See Diotati.
26. 5. *Dead things*, by a very ingenious and well-grounded interpretation of Dr. Durell, should be translated *departed spirits*. The passage therefore may be rendered thus: “ *Did any departed spirits terrify thee from beneath, from the waters, and its inhabitants ?*” Dr. Durell supposes this to be an allusion to chap. iv. 15, &c. and that Job asked Bildad if he had been instructed by a spirit as well as Eliphaz.
18. 4. *From the inhabitant*, rather from the *spring*.
31. 21. *My help in the gate*, &c. ; that is, though he knew what influence he had with

Chap. Verse. with the judges, he never availed himself of it to oppress the helpless.

Causes were decided anciently at the gates of a city.

36. 33. *The cattle, &c.* If this passage is rightly translated, it seems to refer to the sensibility which animals discover of the changes of weather.

37. 7. Sealeth up, &c.; that is, by the violence of the weather, there is a stop put to the labours of man.

38. 1. The LXX add — after *Elihu had ceased from speaking, the Lord, &c.*

38. 13. This is a fine image of the wicked flying the detection of day-light. See chap. xxiv. 13 and 17.

38. 14. This verse is obscure. Diodati interprets it, that the earth receives all the varieties of form and colour, from the light, as clay from the impression of a seal (or mould.)

42. 14. The LXX add to the last verse of Job—*And it is written, he shall rise again, with those whom the Lord shall raise.*

PSALMS.

- Psalm. Verse. THE LXX translate instead of *kiss*
 2. 12. *the son, lay hold on instruction, and*
 the Arabic follows this translation.
3. 4. *Holy hill*, mount Sion ; so called be-
 cause David had placed the ark and ta-
 bernacle of God there.
3. 8. *Selah*, is a word of doubtful meaning.
 By some it is interpreted to denote an
 elevation of the voice ; by others a
 pause in the music.
4. 3. *Neginoth* signifies any musical in-
 strument that is stricken by the hand.
5. 3. The sense of *Nehiloth* is uncertain ;
 the most probable conjecture is, that it
 signifies wind instruments.
9. 8. *Muthlabben* is by some translated *the*
 death of the champion : and this psalm
 is thought to have been composed by
 David, on his victory over Goliath.
11. 3. The LXX translate—*What thou hast*
 established, they have overthrown.
18. 6. *His temple*—Heaven. See v. 13 and
 16. and Psalm xi. 4.
21. 9. The sense should be, *Thou shalt*
 place them in a fiery oven.

Hinds

- psalm. Verse. *Hinds to calve, &c.* rather according to a very probable interpretation of Dr. Durell, it should be rendered, *shaketh the oaks.*
29. 9.
32. 6. *Floods of great waters*—great troubles and calamities. See Psalm xviii. 4, 6; xlii. 7; cxxxviii. 7.
34. 6. Abimelech is supposed to have been the general name of all the Philistine Kings, as Pharaoh was that of the Egyptian Kings, and Cæsar of the Roman Emperors. The particular title of the King mentioned in this psalm was Achish. Buxtorf, Diodati.
36. 1. The transgressor speaketh wickedly in the bottom of his heart. Dr. Durell.
45. 1. *Shoshennim.* Of the various interpretations of this word, the most probable seems to be, a six-stringed instrument.
49. 5. *Wickedness of the heels.* There are several interpretations of this expression; perhaps it means the wickedness by which the psalmist was persecuted.
49. 11. The LXX translate, *their sepulchres are their houses for ever, their dwelling, &c.*
49. 14. *The upright shall have dominion over them in the morning.* Dr. Durell translates,

Psalm. Verse. *lates, they go straight to the sepulchre.*

68. 4. *Extoll, &c.* This should perhaps be translated, *make the way for him who rideth through the deserts, &c.* LXX. see v. 7, and many other parts of this psalm.

68. 13. *Among the pots.* That is, in a state of dejection and servitude. The original word here translated *pots*, signifies any thing regularly placed in rows; and therefore might perhaps as well have been translated bricks. This Psalm evidently in several places alludes to the deliverance of the Israelites from Egypt.

69. 30. The marginal translation is the best. *The beast of the reed* is the Hippopotamus: *the bulls* and *calves* allude to Apis, &c. the Egyptian idols, and thus the whole verse is a description of Egypt. Dr. Durell on the Psalms.

108. 30. The subject of this psalm is the same as the 60th; both contain a description of David's conquests, mentioned 2 Sam. viii. 1. Chron. xviii.

108. 9. *Cast out my shoe.* Trample under foot.

Let

Psalm. Verse.

109. 7. *Let him be condemned, &c.* This might be translated, *he will be condemned, his days will be few, &c.* and so of the following verses; and thus this psalm may be considered not as a curse, but as a declaration of the divine judgements upon wicked men.

110. 3. This verse is capable of various interpretations. The LXX translate, *with thee is the sovereignty, in the day of thy power, in the glories of thy sanctuary, I have produced thee from the womb before the morning star.*

The whole psalm is a prophecy of the Messiah: and several parts of it are applied to him in the New Testament: perhaps the English translation of the third verse is the best. *The womb of the morning*, is probably a poetical figure of the East; and the whole verse a prophetic description of the adorations and offerings of the wise men.

119. 38. *Who is devoted to thy fear*, should have been, *guide him to thy fear.*

Dr. Durell.

126. 4. Dr. Durell very properly translates, *the turning of our captivity, O Lord, is as streams in the South*, i. e. as delightful.

There

Psalm. Verse

127. 2.

There is some difficulty in the original; and our translation does not make a consistent sense. The meaning of this verse seems to be, that while the worldly-minded harass themselves with unprofitable care and watchings, God bestows on them whom he loves, and who rely on his providence, the blessings of quiet sleep.

129. 6.

The roofs of the houses in the East are flat and covered with grass, which in such a situation must soon be parched and withered.

133. 3.

Maundrel observes, that he was sufficiently instructed what is here meant by the *dew of Hermon*, the tents of his company being as wet with it as if it had rained all night. Maundrel's Journal, p. 57.

Dr. Durell very properly observes, that the mountains of Zion should be translated *the dry hills*. See Isaiah xxv. 5.

147. 3.

The LXX ascribe this and the following psalm to Haggai and Zechariah.

The following psalm is not in the Hebrew, but is added by the LXX, and ascribed to David on his *victory over Goliath*.

I was

Chap. Verse.

I was small among my brethren,
and being the youngest in the house of
my father, I fed my father's sheep.

My hand framed the organ, my fin-
gers tuned the harp.

And who shall inform my Lord?
The Lord himself he hears.

He sent his angel, and took me
from my father's sheep, and anointed
me with the oil of his anointing.

My brethren were fair and tall; but
the Lord had no pleasure in them.

I came out to encounter the Philis-
tine, and he cursed me by his idols.

But I have drawn his sword from
him, cut off his head, and took away
reproach from the sons of Israel *.

* This Psalm is placed by the LXX after the
150th, and is there styled supernumerary, for
which reason, perhaps, the verses are not num-
bered. Mrs. Carter's translation of it is exactly
literal. It is not probable that it was composed
by David. It is a mere historical narrative, very
unlike his usual flowery and highly ornamented
manner of writing.

PROVERBS.

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|-------|--------|--|
| Chap. | Verse. | |
| 7. | 21. | <i>FAIR</i> speech, rather allurements.
Dr. Durell. |
| 8. | 26. | <i>Highest part of the dust of the world</i> :
this expression probably means the sur-
face of the earth, the ground. |
| 16. | 1. | The more exact translation seems to
be thus:
<i>The preparations of the heart are in
in man; but the answer of the tongue,
from the Lord.</i>
That is: whatever schemes may be
framed by human contrivance, yet the
event of them depends on the provi-
dence of God. See chap. xix. 21. |
| 18. | 1. | Diodati translates, <i>He who separates
himself, seeks his own desire, and will
despise all law and reason.</i> |
| 26. | 2. | The meaning seems to be, that as the
birds wander and fly in a vague and un-
determinate direction; so a causeless
curse shall be dissipated in air, not
light on the head at which it is aimed. |

ECCLESIASTES.

- Chap. Verse. *WOMEN - SINGERS*, or cup-
 2. 8. bearers, as it might be rendered, by a
 trifling alteration of the Hebrew word.
 3. 11. Perhaps this verse might be trans-
 lated thus :

*He hath made every thing beautiful in
 its season, moreover he hath set eternity
 in the midst of them, so that man cannot
 find out, &c.*

That is: though God has disposed
 all things in perfect beauty and order,
 yet as they have a reference to endless
 ages, the limited powers of short-lived
 man cannot discern that harmony
 which the works of God bear to each
 other.

The 14th verse seems to justify this
 sense.

4. 2. See Soph. *Ædip.* Col. 1283.

4.13—19. The meaning seems to be, that a
 wise young man, under all the disad-
 vantages of poverty and distressed cir-
 cumstances, may extricate himself, and
 be advanced to a throne: while a fool-
 ish king, though born to power, may,

Chap. Verse. by his rejection of a good counsel, be reduced to poverty.

4. 15, 16. These verses seem to describe the neglect with which a reigning king is sometimes treated, and the court which is paid to his heir. Diqdati.

6. 3. The meaning seems that better is the enjoyment of what is in our view, and within our reach, than the indulgence of vain and undetermined wishes.

8. 5, 6. The new section here seems misplaced; perhaps it should be altered thus: *A wise man's heart discerneth both time and judgment: for to every purpose there is time and judgment.*

Because the misery of man is great upon him, therefore he knoweth not, &c.

8. 10. An English Bible printed in 1599, has this verse thus:

I saw the wicked buried, and they returned; and they that came from the holy place were yet forgotten in the city, when they had done right: this also, &c.

SONG OF SOLOMON.

1. 10. *With rows, &c. or, as turtle doves.*

2. 14. *Stairs, rather precipices.*

Pillars

Chap.	Verse.	
3.	6.	<i>Pillars of smoke</i> , supposed by some to be an allusion to the perfumes arising from altars of incense.
6.	13.	<i>Company</i> , &c. Perhaps better, <i>the choral dances</i> , &c.
7.	5.	May be translated, <i>The hair of thy head is like royal purple fastened on the galleries.</i> Diodati.

ISAIAH.

AMUZ, the father of Isaiah, is supposed to have been brother to Azariah, king of Judah. Isaiah prophesied during the space of forty-eight years. The Jews have a tradition that he was sawn in sunder of Manasseh, the son of Hezekiah, to which possibly St. Paul alludes, Heb. xi. 37.

1. This chapter probably relates to the invasion of some of the cities of Judah by the Philistines in the reign of Ahaz. See 2 Chron. xxviii. 18, 22, 23.

29. The Jews were forbidden to worship in groves, or to plant any trees near the altars of Jehovah; they were even com-
manded,

Chap. Verse. mandated, that when they destroyed the idols of the heathen, they should cut down their groves. It is recorded, as one of the abominations practised by Ahab, that he made a *grove*. Ahaz likewise sacrificed under every green tree. See 2 Chron. xxviii. 4; Deut. xvi. 21.

2. 2. *The last days* is a phrase in scripture denoting the gospel age. See Micah iv. 1; Joel xi. 29; Acts xi. 17; Heb. i. 1, &c.

2. 3. Accomplished in the Gospel. See Matt. xxiii. 19; Mark xvi. 15.

11. The LXX read this verse differently; perhaps in our MSS. there may be an error in a word, for the translation ought to be, *The eyes of the Lord are lofty, man is low, and the haughtiness of mortals shall be bowed down, and the Lord alone, &c.*

13. *Bashan* comprehends all the country beyond Jordan. The woods of Lebanon and of Bashan were the natural defence of Judea. The towers, ships, &c. in the following verses, comprehend fortifications, and the riches arising from traffic,

Chap. Verse. traffic, which were the artificial defences of the nation. Against both the prophet denounces destruction, and exhorts the people not to depend on human supports. See v. 12, 22.

16. *Pleasant pictures, the LXX translate, every spectacle of beautiful ships.*

3. 10. The LXX translate, *Let us bind the just, for he is untractable to us; wherefore they eat, &c.*

4. 2. By the *branch* some understand to be meant our blessed Saviour; others the remainder of the Jews, after the Babylonian captivity. In support of the first, see chap. xi. 1; Jer. xxiii. 5; xxxiii. 15; Zec. iii. 8; vi. 21. For the last sense, see chap. v. 7; xlv. 4.

5. 13. Rezin, king of Syria, fought against Ahaz, and carried a great number of Jews captive to Damascus, to which this verse probably refers. See 2 Chron. xxviii. 5.

17. *After their manner, or in their fold.* See Micah ii. 12.

6. 10. The LXX translate, *The heart of this people is made fat, and they have heard heavenly, &c.* And St. Matthew quotes the LXX in this passage.

Q 4 This

Chap. Verse. This verse might perhaps be translated thus, *And yet there shall be a tenth in it, after it is returned, and has been browzed; as a teil tree, and as an oak in Shallecheth, whose support is in them; so the holy arm shall be the support thereof.*

That is, as trees, though their leaves are fallen, or devoured, have still a support in the root and stem; so, although the Jews are now for their sins reduced to a low condition, the powerful arm of God is their support, and will restore them, on their repentance, to their former flourishing state. This seems the general sense of the comparison, whatever be the particular meaning of the several parts.

Shallecheth was the name of a causeway leading to the temple, which is supposed to have been set with trees. See 1 Chron. xxvi. 16; 2 Chron. ix. 4; Kings x. 5.

7. 2, 9. *For the head of Syria, &c.* That is, God has set bounds to the ambition of the Kings of Syria and Israel, and will confine their power to their own territories.

Within threescore, &c.

Ahaz

Chap. Verse. Ahaz reigned sixteen years; thus
from the fourth of Ahaz are

13 years.

Hezekiah reigned 29

Manasseh - 23

—

65

—

Piscator.

For it was in the twenty-third year of Manasseh, that Esarhaddon totally destroyed the Israelites, and placed his own subjects in their stead. See 2 Kings xvii. 24; Ezra iv. 2. 10.

7. 14. This prophecy; which had its full completion in the birth of our blessed Saviour, seems, in this primary signification, to relate to the son of Isaiah. The virgin here mentioned was probably the same person who, in the third verse of the next chapter, is called the prophetess, and who was perhaps taken to wife by Isaiah, immediately after his delivery of this message to Ahaz.

15. *That he may know*, &c. should be rendered, *When* he shall know. See Bp. Lowth on this passage.

Butter

Chap. Verse. Butter and honey are delicacies in
7. 22. the East, and as such denote a state of
plenty. Bp. Lowth.

24, 25. The meaning seems, that the coun-
try, overgrown with briars and thorns,
should become the abode of wild
beasts, which would make it necessary
for persons to use bows and arrows for
their defence ; and that even the places
which were not thus overgrown, but
had been cultivated by man, should
however be trodden down, and become
pasture for cattle.

3. 12. Probably the confederacy here forbid
was that which Ahaz made with Tig-
lathpileser. See 2 Kings xvi. 7.

19. *To the dead*, alluding to the necro-
mancy sometimes practised by the
Jews, and which was expressly forbid
by the law. See 1 Sam. xxviii.

9. 1. The land of Zebulun and Naphtali
was first afflicted by an invasion of the
Syrians in the reign of Baasha, and was
afterwards more grievously afflicted by
Tiglathpileser in the reign of Ahaz.
See 2 Kings xv. 29.

This verse seems to belong to the
foregoing chapter.

Perhaps

- | Chap. | Verse. | |
|---------|--------|---|
| 9. | 3. | Perhaps better thus, <i>Thou hast multiplied the nation, to it</i> (that is, to the people) <i>thou hast increased the joy, &c.</i> |
| 14, 15. | | This prophecy was fulfilled in the imprisonment of Hoshea, and the captivity of the Israelites by Salmanesar. 2 Kings xvii. |
| 10. | 21. | See chap. vi. 13. |
| 10. | 28. | The verses from hence to the end of the chapter, seem to be a prophecy of the invasion of Judea by Sennacherib, and to contain a description of the consternation of the several cities at his approach. |
| 13. | 10. | <i>For the stars, &c.</i> figurative expressions denoting extreme horror and confusion, and a total overthrow of the constitution of a kingdom. See the marginal references. |
| 14. | 19. | The Greek word here translated <i>branch</i> , is by some interpreters rendered a corpse. |
| | 29. | From hence to the end of the chapter is a prophecy against the Philistines, who had before been defeated by Uzziah. The prophet foretels a worse destruction from one of Uzziah's descendants, viz. Hezekiah. For the accomplishment, |

Chap. Verse. plishment, see 2 Kings xviii. 8, 9, &c.;
2 Chron. xxviii. 18.

The Philistines inhabited the sea-coast between Egypt and Judea by the Mediterranean. Their chief cities were Azotus, or Ashdod, Ascalon, Gaza, Gath, and Ekron. See Joshua xiii. 2.

15. Prideaux supposes that the terrible prophecies against Moab, in this and the following chapter, were accomplished by Shalmanesar, just before the siege of Samaria, and that this prince laid waste the principal cities of Moab, in order to facilitate his conquest of Israel. See 2 Kings xviii.

16. 1. The Moabites had been subdued by David, and put under tribute, which seems to have been paid in lambs. On the division of the kingdom, they perhaps revolted from Judah to Israel, and the prophet here exhorts them to return to their obedience to the house of David. See 2 Sam. viii. 2; 2 Kings iii. 4.

3. It seems by this verse, that the Moabites had refused protection and assistance to the Jews, in the terrible overthrow brought on them by Pekah, in the
the

Chap. Verse. the reign of Ahaz. See 2 Chron. xxviii.
4, 8.

16. 4, 5. The extortions of the King of Assyria, for his pretended assistance to Ahaz, must have reduced the Jews to a very low state, which encouraged the Moabites to persevere in their breach of faith, and in their cruelty towards them. But Isaiah foretels, that the spoil and extortion of the Assyrians should cease, and that the house of David should again flourish under the wise and just government of an excellent prince. These verses seem plainly to describe the destruction of the spoiler Sennacherib, and the prosperous reign of Hezekiah. See 2 Chron. xxviii. 16, 20, 21.

17. This prophecy against Damascus is antecedent to that against Moab in the two foregoing chapters. Damascus was taken by Tiglathpileser in the reign of Ahaz. See 2 Kings xvi. 9. and xviii. 9; also the note on Isaiah xv.

18. When the Jews, in the reign of Hezekiah, were threatened with an invasion by Sennacherib, they sought assistance from the Egyptians and Ethiopians. Isaiah, in this and the 20th chapter, tells

Chap. Versc. tells them, that the allies, in whom they trusted, should themselves be overthrown by the King of Assyria. See 2 Kings xviii. 21 ; xix. 8.

18. 1. *Shadowing with wings.* This is usually supposed to express the number of vessels sailing on the Nile, the sails of which resembled wings.

Some translate it, *the land of the winged cymbal*, and suppose it an allusion to the instrument used in the idolatrous ceremonies of Isis.

Whichever be the right interpretation, it is in general agreed, that the prophet is describing Egypt.

19. About the reign of Hezekiah, Sethou died, and Egypt fell into a state of anarchy ; then into the power of the twelve kings ; and afterwards was seized by Psammeticus.

19. 18. Bishop Lowth thinks, that from hence to the end of the chapter, is an intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander. The Ptolomies were particularly favourable to the Jews, and encouraged their settling in Egypt.

Sargon,

Chap. Verse.
20.

Sargon, the same as Sennacherib. The Jews, to defend themselves against him, entered into an alliance with Sabaron and Taracus, the kings of Egypt and Ethiopia. Sennacherib, after having made peace with Hezekiah, marched into Egypt, and to open his way into the country, sent Tartan, one of his generals, to take Azotus. He at last laid siege to Pelusium; but was obliged to retire at the approach of Tirhaka, having before over-run and ravaged Egypt for three years. He then returned into Judea, and encamped at Lachish, from whence he sent his blasphemous message to Hezekiah. See 2 Kings xviii. 14.

The Jews, contrary to the commands of God, trusted in the assistance of Egypt. Isaiah shows the vanity of their confidence, by this prophecy of the total defeat of the Egyptian and Ethiopian army.

21. 4. *Night of my pleasure* Babylon was taken by Cyrus on a night of public festivity and rejoicing. See Herodotus, Xenophon, &c.

This prophecy was delivered by
Isaiah

Chap. Verse. Isaiah above a hundred years before the birth of Cyrus.

21. 8. The translation should not be, *a lion*; but *the looker-out cried aloud*. See Bp. Lowth on this passage.

10. *Threshing*, &c. a figure denoting the destruction of a nation. Compare Jer. li. 33. Micah iv. 13. Amos i. 3.

11. *Dumah* was one of the sons of Ishmael. See 1 Chron. i. 30. Gen. xxv. 14.

13. *Dedanim*, the posterity of Dedan, one of the descendants of Abraham by Keturah. Gen. xxv. 15.

Travelling companies.—Caravans of merchants. See Gen. xxxvii. 25, 28.

22. 15, 25. Prideaux thinks that this prophecy was fulfilled by the carrying away Sheb-nah, with his master Manasseh, into Babylon, where he died; and that after the restoration of Manasseh, Eliakim was intrusted with the management of affairs in his room.

23. Tyre was twice besieged and destroyed; first by Nebuchadnezzar, and afterwards by Alexander.

25. 5. *Branch*, or *song*.

7. See 2 Cor. iii. 13, &c.

The

Chap. Verse. The particular words in this verse are
26. 19. capable of various translations. The
general sense seems to be, a promise of
the deliverance of the Jews, which,
considering their apparently hopeless
condition, is represented under the
figure of a resurrection from the dead.
The same figure on the same occasion
is used by Ezekiel, chap. xxxvii.

4. Some think that instead of *fury is not
in me*, it should be, *I have no wall to
defend me: O that I had a fence of
thorns and briars.*

This is supposed to be spoken by the
vineyard. See Bp. Lowth.

8, 9. The prophet continues to represent
the Jewish nation under the figure of a
vineyard (as in verse 2) and promises
that God will restrain his wrath (the
rough wind) and will punish it with
moderation, and so far only, as to pro-
duce the wholesome fruit of repentance,
and the destruction of idolatry.

28. 1, 4. *A fading flower.* This probably is an
allusion to the name of Ephraim, de-
rived from a Hebrew word signifying to
be fruitful. See Gen. xli. 52; xlix.
25, 26. Scultetus.

Chap. Verse. The threatening against Israel, in the four first verses of this chapter, was fulfilled shortly after. See 2 Kings xvii. and xviii. Compare Hosea v. 9; iv. 1; vi. 6.

29. 1. *Ariel* was the name of the altar of burnt offerings at Jerusalem. Ezek. xliii. 15, 16. Compare this prophecy with chap. i. 11.

30. 1, 2. The alliance with Egypt mentioned here, was probably made when Sennacherib threatened to invade Jerusalem. See chap. xx. and xxvi. 6.

19. See chap. xxxvii. 33, 34.

29. See 2 Chron. xx. 19, 28.

32. *The grounded staff*, or, as it might be translated, *the determined staff*, perhaps signifies the rod of Divine vengeance against the Assyrians, whose destruction is here prophesied.

33. May be thus translated, *For Tophet was ordained of old, for Moloch it was prepared, the breath of Jehovah kindling it like a stream of brimstone, has caused the fire to descend, has increased the wood.*

Tophet was a place in the valley of Hinnom, near Jerusalem, where the idolatrous Jews used to burn children

to

Chap. Verse. to Moloch. In this valley, it is supposed, the Assyrians fell by the destroying angel.

Thus the sense of these two last verses seems to be, that this very Tophet, where the Jews had been used to sacrifice their children to Moloch, God would appoint for the destruction of their enemies, and that harps and drums, which used to be sounded, to drown the cries of the victims, should then be sounded as a signal of joy at the defeat of Sennacherib. The prophet had before observed in this chapter, that to qualify them for this mercy, the Jews should have renounced their idols; which he likewise repeats in the 7th verse of the next chapter.

32. 13. See chap. vii. 24. 25.

32. 20. An allusion to the manner of cultivating rice which grows in water. While the earth is covered with water, the ground is trodden by oxen, horses, or asses, and this is the preparation for sowing the rice, which grows in the water. See Bp. Lowth on this passage.

33. This prophecy seems to have been uttered against Sennacherib, who treacherously broke his treaty with Heze-

- Chap. Verse. kiah, whose treasures, and those of the temple, had been spoiled to raise a sum to purchase the retreat of the Assyrian army. See the account of this treaty, 2 Kings xviii. 13, 17.
32. 7. See 2 Kings xviii. 37.
17. *The king, &c.* Probably Hezekiah, who reigned in great glory after the destruction of Sennacherib's army. See 2 Chron. xxxii. 23.
35. 8. See 2 Chron. xx. 10, 12.
36. 5. May perhaps be translated thus, *I say, what ! are vain words counsel and strength for war ? now on whom, &c.*
39. 6. See 2 Chron. xxxii. 31.
40. 4. *Every valley, &c.* Proverbial expression, to signify the removal of all impediments and difficulties.
42. 16. See note on xl. 4.
19. May be translated, *Who is blind but my servants, or deaf as the messengers I send ? Who is blind as their ruler, and blind as the servant of Jehovah ?*

This and the next verse seem a reproof of the stupid wickedness of the rulers, and of the people of the Jews, who, notwithstanding their being the chosen people of the true God, and enlightened by Divine revelation, sunk
into

Chap. Verse. into the darkness and ignorance of the idolatrous nations. See v. 11. 17.

44. 18. Some versions are translated, *their eyes are closed*.

27. This probably alludes to the destruction of Babylon, which Cyrus effected by changing the course of the Euphrates, and drying the channel which passed through the city.

45. 2. In each side of the square formed by the walls of Babylon, there were twenty-five gates of brass.

7. This seems to be spoke with a particular view to the false theology of the Persians, which held two independent gods, the one the author of all good, the other of all evil.

13. *Raised him*, that is, Cyrus, whose power is described in the next verse.

46. 1. *Belus* was the idol of Babylon, where he had a magnificent temple.

11. *A ravenous bird*—Cyrus, who would fall on the Babylonians like a bird of prey—*From the East*, from Persia, which was eastward of Babylon.

47. 2. Grinding in a mill was the employment of the lowest slaves. See Judges xvii. 21.

- Chap. Verse. *Vengeance—not as a man*, that is, not
 47. 3. with human compassion, but with the
 utmost severity of Divine justice.
8. 7. The meaning probably is, that there
 were no preceding causes which seemed
 to lead to the revolution by which the
 Babylonian empire was transferred to
 the Persians : and therefore the predic-
 tion of so unexpected an event, was a
 proof of the truth and omniscience of
 the God of Israel. At the time when
 this prophecy was uttered, Persia was a
 small and inconsiderable kingdom.
49. 17. *Children, &c. rather builders.*
63. 5. *Thy sons, rather builders.*
65. 3, 4. See Deut. xii. 13, 14. and xviii.
 10, 11.
11. Troop—number. The Hebrew words
 are variously interpreted : they might
 probably be the names of different idols.
 The LXX render them *Tutelar Genius,*
and Fortune.

JEREMIAH.

Chap. Verse. JEREMIAH prophesied for about the space of forty years.

1. 11. The same word in Hebrew which signifies an almond tree, signifies likewise to hasten : this allusion might in some degree be understood by translating thus , *I see the rod of an almond*, a hasty fruit. Thou hast well seen, for I will hasten, &c.

2. 10. *Chittim*, the European countries. *Kedar*, Arabia.

3. 8. Alludes to the captivity of Israel, by Salmanesar, which happened about 100 years before the reign of Josiah.

12. *North*, that is, towards Assyria, whither the Israelites had been carried captive.

4. 6. *North*, Chaldea was to the north of Jerusalem.

10. See chap. vi. 14. and xxiii. 17.

15. See note on chap. viii. 16.

7. 18. The temple of Moloch was built without the city of Jerusalem, on an

Chap. Verse. eminence in the valley of Hinnom : the image was brass, with the hands extended. The idol was placed before seven chapels, the person who offered a bird entered the first chapel, a sheep the second, a ram the third, a calf the fourth, a bullock the fifth, an ox the sixth ; but he who offered his own child took possession of the seventh : this person kissed the idol, the child was placed before it, and it was heated by a fire beneath till it became flaming as light, then the priest took the child, and placed it in the burning hands of Moloch, and that the parent might not hear the cries of the child, they fell to beating their drums : hence the place was called *Tophet*, the Hebrew word for a drum. The Rabbins say, that parents were persuaded that the sacrifice of one child to Moloch delivered the rest from death, and secured prosperity to themselves. See Buxtorf.

8. 16. *Dan* was the northern part of Judea, and consequently it was here that the Chaldeans first entered the country.

15. 12. The meaning seems, that the sword of the northern nation of Chaldea should

Chap. Verse. should be invincible against the Jews.

16. 18. *Carcases, idols. See note on Ezek. xliii. 7.*

20. 10. The Hebrew expression, for *fear on every side*, is Magor Missabib, which should have been preserved thus, *for I have heard the reproach of many, Magor Missabib.*

That is, they who disbelieved the prophecy of Jeremiah, reproached and insulted him by a repetition of the name which he had given to Pashur. v. 6.

27. 1. This was a prophetic vision, and the command which Jeremiah here receives, in the reign of Jehoiakim, was not to be executed till the reign of Zedechiah.

In the third verse, *messengers which come*, should be translated, *who were coming*; which the prophetic spirit foresaw would happen.

Perhaps this first verse is improperly placed, and belongs to some other chapter. It is omitted by the LXX.

31. 5. The latter part may be translated, *Let the planters plant and dance.* This sense agrees with the preceding verse, and with the LXX.

It

- Chap. Verse. It appears, that while Nebuchadnezzar was besieging Jerusalem, Zedechiah and his people, terrified by the predictions, began a reformation, in giving liberty to their Hebrew servants, and received in consequence the gracious promise contained in the fourth verse. But when the Chaldean army withdrew from Jerusalem to oppose the King of Egypt, the Jews returned to their oppressions, and thus brought on themselves their utter destruction, when the Chaldeans renewed the siege.
34. 2.
35. 2. This, and the following chapter, should be placed before the thirty-second.
39. 4, 5, 6. Foretold by Ezekiel, chap. xi. 7—11.
46. 14. *Migdol*, Magdolum, *Taphanhes*, *Daphne*, *Noph*, Memphis, *Pathros*, Thebais, *Bethshemeth*, Heliopolis.
47. 4. *Caphtor*. See Deut. ii. 23.
48. 2. There is an allusion in some of the words in this verse, which cannot be preserved in a translation. This allusion may be considered not only as a figure of speech, but as of use to fix the prophecy more strongly in the minds of the people, who could never hear the name of the place without re-collecting

Chap. Verse. collecting the destruction which had been denounced against it.

48. 7. *Chemosh*, the idol of the Moabites. See 1 Kings xi. 7.

49. 2. *Daughters*, rather *villages*.

19. *A lion*, &c. The banks of Jordan are covered with thick woods, where the wild beasts find a shelter, from whence they are driven when the river swells and overflows.

36. Elam was a kingdom situated on the river Ulai, east of the Tigris: it was conquered by Nebuchadnezzar, agreeably to this prophecy; and, according to the prediction in the last verse, was again restored to prosperity. It afterwards, under the command of Abardates, assisted Cyrus in the conquest of the Babylonians, and Shusham, the capital of Elam, was made the metropolis of the Persian empire. See Xen. Cyrop. l. vi. Strabo, l. xvii. 727. Prideaux.

50. 4. *In those days*, &c.; that is, after Babylon had been conquered by the Medes and Persians. This verse describes the return of the captivity by the decree of Cyrus. See Ezra i.

38. See note on Isaiah xlv. 27.

The

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|-------|--------|---|
| Chap. | Verse. | |
| 51. | 36. | The Euphrates ran through the midst of Babylon: Cyrus, by turning the course of it, left the former channel dry, and by that means took the city. |
| 52. | 31. | The Jews have a tradition, that Evilmerodach, being deputy during the madness of his father Nebuchadnezzar, behaved so ill, that when Nebuchadnezzar recovered, he imprisoned him in the same place where Jehoiachim had so long been confined, and that this was the ground of their friendship, See Prideaux. |

LAMENTATIONS OF JEREMIAH,

THE LXX. have an additional verse prefixed to the Lamentations.

Now it came to pass, that after Israel was made captive, and Jerusalem was become desolate, Jeremiah sat weeping and lamenting this lamentation over Jerusalem, and said,

1. *How does the city, &c.*

EZEKIEL.

Chap. Verse.

1. 3. *CHEBAR*, or Chaboras, is a river of Mesopotamia, flowing into the Euphrates.

4. 9. 390 days, &c. LXX. 190.

5. 7. *Ye are multiplied*, should be, *ye are changed*; that is, other nations have not changed their God as ye have done.

Bp. Newcome.

6. 2. The mountains were the seats of idolatrous worship. See verse 13.

7. 26. The sense is, that they perverted their riches into instruments of idolatry.

8. 1. Ezekiel was carried into Babylon in the captivity that happened in the reign of Jehoiachin; therefore he dates from this first captivity, and not from the last, as Jeremiah does.

9. 2. The LXX read the appearance of a man.

5. See Jeremiah vii. 30; xxiii. 11; xxxii. 34.

10. Round the room in Thebes, where King Osymandyas seemed to be buried; a multitude of chambers were built; which had elegant paintings of all the

- Chap. Verse. wild beasts sacred in Egypt. See Bp. Newcome.
8. 14. *Thammuz*, supposed to be Osiris, or Adonis.
17. Spencer quoted by Archbishop Newcome, observes, that the heathens, in the worship of their deities, held forth the branches of those that were dedicated to them.
11. 11. That is, they should be obliged to fly from Jerusalem to the extremity of the land, where God would punish them by the hand of Nebuchadnezzar. See the completion of this prophecy, Jer. lii. 7, 9.
15. *Get ye far*, &c. This seems to be an insult of the Jews in Jerusalem, over those who had been carried captives into Babylon in the reign of Jehoiachin, of which number was the prophet.
12. 13. Zedekiah did not see Babylon, for his eyes were put out at Riblah.
19. 10. *In thy blood*, &c. rather like a pomegranate. See Bishop Newcome on this place.
20. 46. *South field*. Judea, which is south of the river Chebar, where the prophet was a captive.

Sworn

hap. Verse. *Sworn oaths*, &c. that is, the Jews
21. 23. who had made a treaty with the King
of Babylon, which they broke, and this
caused their ruin.

25. *Profane*, &c. Zedekiah.

26. 14. Maundrel (page 48, 49), thus de-
scribes the present state of Tyre.

The city standing in the sea upon a peninsula, promises at a distance something very magnificent, but when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument how God has fulfilled his word concerning Tyre, in Ezekiel xxvi. 14.

29. 3. *Dragon*, an allusion to the crocodile of the Nile.

29. 10. *Tower of Syene*, supposed to be the light-house fixed in the Sebenetic branch

- Chap. Verse. branch of the Nile: this was in the northern extremity of Egypt, and Æthiopia was the southern.
29. 18. During the siege the Tyrians had removed all their valuable effects to the place where new Tyre was afterwards built; so that when Nebuchadnezzar took the old city, he found nothing in it for plunder.
34. 29. The LXX seem to have translated it, *a plant of peace*.
38. 2. *Gog and Magog*, are by some supposed to be the Turks, by others the Russians; upon this last supposition may not *Rhos, Meshech, and Tubal*, mean Russia, Moscow, and Tobolsky.
43. 7. *Carcases*, the idols set up by their kings. They are so called to denote their weak and lifeless state.

DANIEL.

2. 38. *HEAD of gold*, the Babylonian empire destroyed by Cyrus, seventy years after the delivery of this prophecy. See Isaiah xiv. 4.

Inferior,

- Chap. Verse. *Inferior, &c. The silver breast, &c.*
 2. 39. (v. 32) the Persian empire destroyed by Alexander.
- Kingdom of brass, the Macedonian empire.*
2. 41. *Potter's clay, &c.* the mixture of barbarous nations, which weakened and divided the Roman empire.
2. 44. The fifth Monarchy, or kingdom of the Messiah, established without human force or power.
3. 23. The LXX add, *and they walked in the midst of the flames, singing hymns to God, and blessing the Lord.*
5. 31. *Darius*, the same with Cyaxares, the son of Astyages, and uncle to Cyrus.
7. 31. By the four beasts it is generally agreed are meant the Chaldean, Persian, Macedonian, and Roman Empires.
7. 7, 8. By the two horns are supposed to be meant the broken remains of the Roman empire. By the little horn, the Papal power; by the three horns plucked up by the roots before it, the Exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome, which were granted to the Popes for ever, by Pepin, Charlemagne, and

Chap. Verse. Louis le Debonnaire, in the eighth and ninth centuries.

See all this excellently well explained by Bishop Newton on the Prophecies.

8. 3. According to some writers it was usual for the King of Persia to wear a ram's head of gold and jewels, instead of a diadem: and ram's heads with horns, one higher and the other lower, are still to be seen on the pillars at Persepolis. See Newton.

8. 4. The Medes and Persians carried their conquests *westward* to the Ægean sea, *northward* to Armenia, Cappadocia, &c., southward to Egypt. Newton.

8. 5. The Macedonians, about 500 years before Daniel, were called Ægeadæ, or Goat's People; and their capital, Æge, or Goat's Town. Some of Alexander's successors are represented with goat's horns on their coins. Newton.

8. 6, 7. A description of the total defeat of Darius, by Alexander. See Newton.

8. 8. After the death of Alexander, his empire was shared by Cassander, Lysimachus, Ptolomy, and Seleucus. Cassander had Macedonia, and the western parts: Lysimachus, Thrace, and the northern countries: Ptolomy, Egypt,

- Chap. Verse. Egypt, and the southern: Seleucus, Syria, and the eastern parts: and thus they were divided to the four winds of heaven. Newton.
11. 2. The three kings after Cyrus, were Cambyses, Smerdis, and Darius Hy- staspes; the fourth is Xerxes.
11. 3. *A mighty king.* Alexander the Great.
11. 6. Antiochus Theus was third king of Syria (the north), married Berenice, the daughter of Ptolomy Philadelphus, second king of Egypt (the south), and divorced Laodice, his former wife: he afterwards gave up Berenice, and took Laodice again: after his death Laodice and her son: Seleucus Cali- nicus, barbarously murdered Berenice and her son. See Justin, &c.
11. 7. This *branch of her root* was her brother Ptolomy Euergetes, who, to revenge her death, invaded Seleucus, and plundered his kingdom.
11. 10. The two sons of Seleucus Calinicus, were Seleucus Ceraunus, and Antiochus the Great. The first, after assembling *a multitude of great forces* to recover his father's dominions, was poisoned after two years: but Antiochus came with

Chap. Verse. with a great army, retook Seleucia, and recovered Syria: after a truce he returned, and defeated the Egyptian general, and thought of invading Egypt.

11. 14. *Robbers, &c.* The factious Jews who revolted from Ptolomy to Antiochus.

11. 31. *On his part, or arms shall stand up in his stead;* that is, the Roman power shall succeed to the Macedonian.

Newton.

11. 4. Bishop Newton understands *the king of the south* in this place to mean the Saracens; and by *the king of the north*, the Turks, who came from Scythia.

HOSEA.

1. 2. BISHOP Newcome interprets this not as literal whoredom, but that the prophet was to take a wife of the people of Israel, who were guilty of spiritual fornication against God.

1. 4. *The blood of Jezreel, &c.* the blood of Joram, and the rest of the family of Ahab, who were put to death in the portion of Jezreel, by Jehu, who instead of being warned by the instance of Divine justice, of which he was made the

Chap. Verse. the instrument, followed the wicked example of those whom he was appointed to destroy, and thus became obnoxious to that punishment, with which his house is here threatened.

2. 3. *Lovers.* Idols.

2. 14, 15, &c. The meaning seems, that after God had punished their idolatry, by extreme misery and desolation, he would deliver them from it, and restore them to prosperity and plenty.

2. 22, 23. *Jezreel*, in Hebrew, signifies, *God will sow*, which makes an allusion not to be preserved in translation.

3. 1. *Flaggons of wine*, that is, a dissolute, intemperate life, the usual attendant on idolatry. See chap. iv. 2.

3. 4. *Without a king*, &c. that is, without either civil government or religion, true or false.

Teraphim, are images.

4. 4. *Strive with the priest*; that is, oppose the law of God, which the high priest and judges were appointed to execute.

Diodati.

4. 5. *Thy mother*; that is, thy metropolis. Bp. Newcome.

4. 12. *Staff*, probably some kind of conjuring rod used in idolatrous divination.

- Chap. Verse. *Not swear, &c.*; the meaning seems,
 4. 15. that they were not to confound the
 worship of Jehovah, the living God,
 with the worship of idols.
- Bethaven*, was near Bethel, where
 Jeroboam set up one of his golden
 calves.
5. 6. For the Hebrew word which signifies
a month, some read the Hebrew word
 meaning a locust. Bp. Newcome.
- Flocks*; that is, with their offerings.
7. 6. The LXX translate it. *Ephraim*
is filled with sleep.
7. 16. Hosea, King of Israel, had engaged
 to become a tributary to Shalmanezzer,
 King of Assyria, but afterwards sent
 an embassy to So, King of Egypt, and
 broke his engagements with Shalma-
 nezer, who, upon this provocation, im-
 prisoned Hosea, and carried the whole
 people of Israel into captivity: and thus
 their application to Egypt, against
 which they had been so often warned,
 proved their ruin. See 2 Kings xvii.
8. 5. *Thy calf, &c.* The idol set up in
 Dan and Bethel.
8. 9. *Hired lovers.* Idolatrous allies.
10. 4. This false swearing perhaps relates
 to the breach of the agreement which
 the

- Chap. Verse. the Israelites had made with Shalman-
nezer. See note on chap. vii. 16.
11. 2. The LXX read the Hebrew differently and translate it, *when I called them, they departed from me*, which agrees with the latter part of the verse.
11. 3. *Admah and Zeboim*, two of the cities of Sodom.
12. 1. *Oil is carried into Egypt, &c.* as a present to procure assistance.
13. 2. *Kiss the calves*, the objects of their idolatrous worship.
14. 2. *Calves of our lips*, that is, the sacrifice of praise and thanksgiving.

JOEL.

2. 6. *BLACKNESS*, rather *livid paleness*.
2. 14. The meaning is, who knows but God, upon the supplication of his people, may remove the locusts, &c. and preserve the remainder of the fruits of the earth, of which the meat offerings, &c. were composed. See v. 24, 25, &c.
3. 2. There is an allusion in the Hebrew which cannot be preserved in a translation.

chap. Verse. lation. *Jehoshaphat*, signifies *Jehovah judges*.

AMOS.

1. 3. THE Syrians, under Hazael and Benhadad, had invaded Israel, in the reigns of Jehu and Jehoahaz, and destroyed Gilead, and all the country east of Jordan. See the marginal references.

1. 5. Kir was a city of Media. This prophecy against Damascus was fulfilled about twenty-seven years after its delivery. Ahaz, King of Judah, being oppressed by Rezin, King of Syria, applied to Tiglathpileser, who brought an army, destroyed Damascus, and carried the people captive to Kir: and thus ended the kingdom of the Syrians in Damascus, which had been founded in the reign of Solomon, by Rezin, the son of Eliadah; and from its foundation to its destruction had been a constant scourge to Israel and Judah. See 1 Kings xi. 23. 2 Kings xvi. 9.

2. 13. Bishop Newcome supposes, that the four last verses of this chapter refer to the

- Chap. Verse. the inextricable calamities caused by the earthquake. Chap. i. 1.
4. 1. *Bashan*, was a fruitful pasture; and great, oppressive and luxurious men are in scripture compared to the cattle which fed on it.
6. 10. Perhaps the silence enjoined by the person who brought out the bones, might be to avoid the inconvenience of the legal impurity contracted by touching the dead body, and may be mentioned by the Prophet as an instance of the neglect of those ceremonies which had been prescribed to the Jews, in the name of the Lord. See Diodati.
7. 9. *With the sword*, &c. Fulfilled when Zechariah, the son of Jeroboam, was slain by Shallum.
8. 2. There is an allusion in the original, which shews the propriety of the type, and which cannot be preserved in a translation.
9. 11. The LXX translate differently, and St. James follows their interpretation. See Acts xv. 17.

OBADIAH.

Chap. Verse.

1. 14.

THE distress here mentioned was probably the flight of the Jews from the victorious army of the Chaldeans, when Nebuchadnezzar took Jerusalem. This prophecy against the Edomites was delivered by Obadiah about a year after the captivity.

JONAH.

1. 2.

NINEVEH was the capital of the latter Assyrian empire. About 236 years after the prophecy of Jonah, in the reign of Saracus, it was besieged by Cyaxares, King of Media, (the father of Astyages) and Nabopolassar, King of Babylon. They took and utterly destroyed it, and from that time Babylon became the metropolis of Assyria.

3. 3.

Diodorus Siculus relates, that Nineveh was sixty miles in circuit. Prideaux.

MICAHA.

MICAH.

Chap. Verse.

AT the beginning of the time of Micah's prophecy, Rome was built.

1. 6. The destruction of Samaria, by Salmanezer, happened about thirty years after this prophecy.

5. 6. The prophecy relating to our Saviour begins at the second verse, and ends with *and this Man shall be the Peace*, in the fifth verse.

When the Assyrian, &c. should begin a new section, as it relates to a new subject. See Dr. G. Sharpe on prophecies.

NAHUM.

NINEVEH was destroyed by the Medes and Babylonians about 146 years after this prophecy, and about 24 years before the destruction of Jerusalem.

1. 12. *Though they be quiet, &c.* The present Hebrew text is corrupt and unintelli-

Chap. Verse. unintelligible. By a very ingenious conjectural reading of Bp. Newcome, the translation is thus: *though the rulers of many waters have thus ravaged, and thus run through, &c.*

2. 1. Hammer, or battering instrument, is a title given in other parts of scripture to the destructive power of conquerors.

2. 2. *Turned away, &c.* might be translated *restored*, which seems more agreeable to the last verse of the foregoing chapter, where Judah is called upon to rejoice in the peace and security that would succeed the destruction of her enemies, the Assyrians.

2. 7. There are various interpretations of *Huzzab*: some think it to be the name of the Queen of Assyria.

3. 8. *Populous No, &c.* No Ammon was the same as Thebes in Egypt, and is supposed to have been destroyed by Sennacherib when he invaded Egypt, in the reign of Sethon: in whose time Egypt and Æthiopia were as one country, and mutually strengthened each other. See note on Isaiah xx.

HABAKKUK.

- Chap. Verse. IT does not appear when Habakkuk prophesied; but it is supposed to have been about the same time as Jeremiah. There is a great conformity between the first chapter of Habakkuk, and the fifth of Jeremiah.
3. 9. *The oaths, &c.* the covenant which God had made with the people of Israel.

ZEPHANIAH.

ZEPHANIAH is supposed to have been of the royal family of Judah.

1. 4. *Chemarims*, sacrificers.
1. 10. This verse probably describes the cry and confusion, and the taking of Jerusalem by the Chaldeans. ~~The~~ fishgate is mentioned. See 2 Chron. iii. 14. Nehem. iii. 3. xii. 39. Jer. xxxix. 3.

HAGGAI.

HAGGAI.

Chap. Verse.

1. 1. *DARIUS* the King, from the first year of Cyrus to the second of Darius Hystaspes, was about sixteen years; during which time the building of the temple was suspended.

2. 3. *The silver, &c.*; that is, God, who possesses all things, could not want the means of rendering the second temple as magnificent in outward glory as the first; but he appointed an infinitely superior kind of glory for it, by the presence of the Messiah, the desire of all nations.

ZECHARIAH.

1. 18. *HORNS*, the emblem of strength, are frequently used in scripture to denote powerful kingdoms. See Daniel vii. &c.

2. 4. See Isaiah xlix. 19, 20; liv. 2, 3; lx. 4, 11.

He

- | Chap. | Verse. | |
|-------|--------|--|
| 4. | 13. | <i>He shall be a priest.</i> It should be translated, <i>there shall be a priest</i> ; that is, Joshua. |
| 7. | 3. | The fast of the fifth month (July 5) was observed in memory of the burning of the temple by Nebuchadnezzar. |
| 7. | 5. | Fast of the seventh month, in memory of the murder of Gedaliah. |
| 8. | 19. | Fast of the fourth month (June 9) in memory of the destruction of Jerusalem. |
| | | Fast of the tenth month, in memory of the day when Nebuchadnezzar began the last siege of Jerusalem. |
| | | See the marginal references, and note on ch. vii. 3, 5. |
| 9. | 19. | It is supposed by some commentators, that this chapter, and all the others to the end of the book, do not belong to Zechariah; but to Jeremiah, or some of the earlier prophets. |
| 12. | 13. | Shimei, was one of the descendants of Levi. See 1 Chron. vi. 17. and xxiii. 10. |
| 13. | 4. | <i>A rough garment,</i> the usual dress of the prophets. |

It shall be a great. It shall be
translated, there shall be a great; this

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APOCRYPHA.

1 ESDRAS.

Chap. Verse.

1. 22. THIS passover of Josiah was kept 103 years after that of his great grandfather, Hezekiah.

JUDITH.

1. 1. *ARPHAXAD* Deioces. After the defeat of Sennacherib in Judea, the Medes revolted from him, and made Deioces their king.
1. 5. *Nabuchodonosor*. Saosduchinus, King of Assyria, and son of Esarhaddon.

ECCLESIASTICUS.

12. 11. THIS simile of *rust*, respects mirrors formed of polished metals.

Chap.	Verse.	
14.	18.	See Iliad. 6. v. 146, &c.
35.	17.	See Luke xviii. 7.

1 MACCABEES.

2. 42. WHEN the Jewish Church was settled in Judea, after the Babylonian captivity, there were two sorts of men among the members of it; the one was called *Zaddikim*, or the Righteous, who contented themselves with what was written in the law of Moses only. From these were derived the sects of the Samaritans, Sadducees, and Karaites.

The other sort of men to the law of Moses superadded the traditions of the elders, and other rigorous observances, to which, by way of supererogation, they devoted themselves: and these being reckoned more holy than the *Zaddikims*, were called *Chasidim*, or the Pious. Of these *Chasidims* were the *Assideans* here mentioned, which ought to be writ Chasideans.

From these Chasidims were derived the sects of the *Pharisees* and *Essenes*.
Prideaux.

The

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| Chap. | Verse. | |
| 3. | 1. | The motto of Judas on his standard was taken out of Exodus xv. 21, which in Hebrew is Mi camoka Baelim Jehovah ; and its being writ only in the initials, which form the artificial word Macca B. J. all who fought under that standard were called Maccabees . |
| 4. | 46. | The mountain of the temple contained all that space included within the outward wall, and formed a square of 750 feet. |

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THE
NEW TESTAMENT.

ST. MATTHEW.

Chap. Verse.

1.

ALL the successions of the Hebrews were kept in the secret archives of the temple; and thence they were transcribed from their Ephemerides by the kinsmen of our Saviour. It was doubtless from these authentic records that St. Matthew had his genealogy, for otherwise he would have exposed himself to the cavils of the Jews.

Whitby.

1. 18.

Espoused, that is, contracted, betrothed.

1. 21.

Jesus, is derived from a word in Hebrew, which signifies to *save*.

2. 1.

The East, Arabia. See Job i. 3; Psalm lii. 15; and cx. 3.

2. 22.

Archelaus was the sixth son of Herod the Great, who left him the kingdom

- Chap. Verse. of Judea by will. He was deposed and banished to Vienne in France, by Augustus, for his cruelties. See Josephus Antiqui, L. xvii. c. 15.
3. 4. This seems to have been the usual clothing of the old Jewish Prophets: Elijah, who was the type of John, is described in the same dress. See the marginal references.
4. 12. Jesus went from Nazareth to Judea, where he was baptized by John (Mark i. 9): from Judea he returned to Galilee (John i. 43. xi. 1): he went again to Judea, and kept the passover at Jerusalem (John ii. 13): he baptized in Judea, while John was baptizing in Enon (John iii. 22): John was yet at liberty (John iii. 24); but the Pharisees conspiring against Jesus (John iv. 3), and Jesus having heard that John was cast into prison by Herod, the tetrarch of Galilee, (Mark i. 14) he departed into Galilee, as it is mentioned in this verse. See L'Enfant on the New Testament.
5. 13. As *salt* preserves natural bodies from putrefaction, the doctrine and practice of the Disciples were fitted to preserve society from moral corruptions.

- | Chap. | Verse. | |
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| 5. | 17. | <i>The law, &c.</i> ; that is, the moral law, to which all the precepts in our Saviour's discourse relate. He likewise fulfilled all the ceremonial law, as he was the substance, of which the Jewish rites were only types and shadows. |
| 5. | 34. | It appears by other parts of scripture, that this prohibition does not forbid the use of oaths upon great and solemn occasions; but only the profane practice of swearing in common conversation. |
| 8. | 4. | <i>Testimony, &c.</i> ; that is, a proof of the reality of the cure. |
| 9. | 16. | This similitude seems designed to express the impropriety of mixing the new and spiritual religion of the Gospel, with the old Jewish customs, many of which were added to the Mosaic law by the severe superstition of the Pharisees. |
| 9. | 23. | <i>Minstrels, &c.</i> These were persons hired in case of death, to compose funeral songs, and sing them to mournful music. See marginal references; Jer. ix. 17; Amos v. 16. |
| 11. | 12. | See Isaiah lx. 4, 8, 11. |
| 11. | 25. | This thanksgiving of our Saviour was occasioned by the account which the Disciples, whom he had sent out to preach the Gospel, gave him at their |

Chap. Verse. return of the success of their ministry.
See Luke x. 17, 21.

12. 5. *Profane the Sabbath*; that is, by offering sacrifices, they broke that absolute rest for which the Pharisees contended.

12. 31, 32. The blasphemy against the Holy Ghost consisted in ascribing to the operation of the devil those miracles which Jesus wrought by the Spirit of God. Our Saviour in the preceding verses (25—30) confutes the folly of this accusation, and then declares the irremissable wickedness of it, as arising from a disposition so hardened against conviction.

13. 12. *Whosoever hath*, &c.; that is, all who make a due improvement of the talents and opportunities already granted them, become, by the Divine goodness, entitled to receive still more; while those who slight, or misapply them, become justly liable to be deprived of such as they have.

13. 15. See note on Mark iv. 12.

14. 16. The Jews ascribed the ill successes of Herod, and the defeat of his army, to the just judgement of God upon him, for the death of the Baptist. Josephus.

Every

- | Chap. | Verse. | |
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| 15. | 13. | <i>Every plant, &c.</i> Every doctrine unauthorized by the command of God. See v. 3. 9. |
| 16. | 18. | Ambrose (quoted by Whitby) says, that Peter was styled the rock, because he laid the first foundation of faith among the nations. See Acts ii. 41; x. 5, 44, 48; xv. 7. |
| 16. | 28. | <i>Coming in his kingdom</i> , after his resurrection, when <i>all power was given him in heaven and on earth</i> . Chap. xxviii. 18. |
| 17. | 24. | This <i>tribute</i> was an offering for the service of the temple. |
| 19. | 28. | The comma should be at <i>me</i> ; the <i>re-generation</i> relates to the latter part of the sentence, when the Son of Man, &c. |
| 19. | 30. | Should begin the next chapter. |
| 21. | 1. | <i>The Mount of Olives</i> was so called from its being planted with olive trees, which supplied oil for the service of the temple. It was separated from Jerusalem by a valley, through which run the brook Cedron. |
| 21. | 5. | The great number and variety of prophecies delivered at very different and distant times and occasions, yet all uniting in our blessed Saviour, and altogether |

Chap. Verse. together applicable to him alone, give the highest degree of evidence to the truth, that he was the person designed by them. It is to be observed, that these prophecies were in the hands of his most determined enemies, the Jews, who would gladly have detected the fraud, if any false representation had been given of them.

21. 12. This seems to have been a trade carried on to furnish private persons who wanted offerings to sacrifice in the temple. From our Saviour's expression it seems to have been transacted in a cheating, fraudulent manner. Doves and pigeons were the offerings of the poor, and this dishonesty must have been particularly oppressive to them. See Leviticus v. 7; xii. 8; xiv. 22.

21. 31. *Publicans and harlots*; that is, penitent sinners were better qualified for the mercy of the Gospel, than the proud and self-conceited priests and elders who trusted in their own fancied righteousness, and felt no need of repentance.

22. 16. The danger of a direct answer to this question, was, that if Jesus had denied the lawfulness of giving tribute to Cæsar, the Pharisees might have accused

Chap. Verse. cused him of rebellion to the Roman power. If he had affirmed that it was lawful, they might have accused him to the Jews, for admitting the authority of an arbitrary and heathen government.

23. 37, 39. In this pathetic and solemn address our Saviour takes leave of the Jews, and finishes his personal instructions to them. The following discourses were held with his Disciples only.

24. 26. Before the destruction of Jerusalem there were deceivers and enchanters, who drew the people after them into the deserts, promising to shew them signs and wonders. See Josephus Antiq. xx. 6.

24. 29. See the note on Isaiah xiii. 10.

24. 30. *Tribes of the earth*, rather, *of the land*; that is to say, of Judea.

25. 14. *For the kingdom, &c.* This is wrong translated, it should be, *for he*, i. e. the Son of Man, *is as*, &c.

26. 6. *Simon the leper*, the same who in St. John is called Lazarus.

26. 13. Every body who reads this verse, reads at the same time the accomplishment of the prophecy.

None

- Chap. Verse. None of the houses at Jerusalem
 26. 17. were hired, but all the Jewish strangers
 were lodged there gratis. L'Enfant.
26. 64. *Nevertheless:* it should be rather
 translated, *and indeed.*
27. 4. It is supposed by some, and with
 great probability, that all the chap-
 ters in Zechariah, beginning at the
 9th, to the end of the book, do not
 belong to him, but to Jeremiah, or
 some of the elder prophets. Both the
 subject and the style of these chapters
 differ from the preceding ones.
27. 35. See the note on chap. xxi. 5.
27. 45. As it was at the full moon that our
 Saviour was crucified, there could be no
 eclipse of the sun, consequently the
 darkness was supernatural.
27. 49. There was a tradition among the
 Jews, that Elias was to come to deliver
 the unhappy. Hence, perhaps, some
 who stood by Jesus, mistaking his
 words, thought he called upon Elias to
 come and help him. L'Enfant.
28. 2, 3, 4. These verses should be in a parenthe-
 sis. It was before the arrival of the
 woman, that the angel had rolled away
 the stone. The earthquake, the ap-
 pearance

Chap. Verse. pearance of the angel to the guards, and their terror, had happened previously.

Compare this with the account of the other Evangelists.

28. 8. *They departed*, should be rendered, *they went out* ! for it was within the sepulchre they saw the angel, (Mark xvi. 5.) though he was without when he was seen by the guard. See West on the Resurrection.

28. 18. *Came*; it should be translated *came near*, or *up*, to them, by which they saw him the more distinctly.

OBSERVATIONS ON BOWYER'S NOTES ON ST. MATTHEW.

9. 6. It is strange that any one should be so insensible to the force and spirit of this passage, as to think it needs any correction.

21. 9. Much better as the English version.

26. 29. Omnino does not seem to be the meaning of *απαρσι* in this passage of Aristophanes, nor in the Evangelist. In both it appears to signify *henceforth*. See ver. 64, and John i. 52.

St. MARK.

ST. MARK.

- | Chap. | Verse. | |
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| | | SEE note on Matthew iii. 4. |
| 1. | 6. | <i>In his house</i> ; that is, in Matthew's |
| 2. | 15. | house. Luke v. 29. |
| 3. | 28. | See note on Matthew xiii. 31, 32. |
| 3. | 31. | See ch. v. 31. |
| 4. | 12. | At the same time that our Saviour expressed himself in a manner intelligible to pious and teachable minds, it was fit that such as <i>closed their eyes</i> against conviction should be left to that wilful blindness which the perverseness of their hearts had brought upon their understandings. |
| 5. | 1. | Gadara was a town in the country of the Gergesenes. |
| 6. | 16. | Herod Antipas, second son of Herod the Great. He had married the daughter of Arethas, King of Arabia Petraea, whom he determined to put away when he took his brother Philip's wife. Arethas, to revenge this injury intended to his daughter, made war against Herod, and absolutely destroyed his whole army. Josephus Antiq. xviii. 7. |

See

- | Chap. | Verse. | |
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| 9. | 1. | See note on Matthew, xvi. 28. This verse belongs to the foregoing chapter. |
| 9. | 7. | This voice served as an answer to the proposal of Peter at the fifth verse, that the disciples had now no need of the presence of Moses and Elias, but were to attend to the instructions of the beloved Son of God. See a pamphlet of Bp. Porteus on this passage. |
| 11. | 13. | There were two kinds of figs of that kind in Judea, which ripened at different times. This fig-tree might be one of the latter season. |
| 11. | 15. | See note on Matthew xxi. 12. |
| 12. | 14. | See note on Matthew xxii. 16. |
| 13. | 1. | The second temple of Jerusalem had been taken down and rebuilt by Herod, in a very magnificent manner. The stones, of which the Disciples take particular notice, are mentioned in history as being of an amazing size. |
| 13. | 24. | See note on Isaiah xiii. 10. |
| 14. | 3. | <i>Simon the leper</i> —Lazarus. <i>A woman, &c.</i> —Mary, the sister of Lazarus. |
| 14. | 25. | <i>In the kingdom, &c.</i> ; that is, till after his resurrection; which as it afforded the fullest proof of his Divine mission, was the perfect establishment of the kingdom of God. |

Simon,

- | | | |
|-------|--------|--|
| Chap. | Verse. | <i>Simon, the father of Alexander, &c.</i> |
| 15. | 21. | Such little circumstances mentioned in so unaffected a manner, are strong proofs of the truth of a narration. |
| 15. | 28. | See note on Matthew xxi. 5. |
| 16. | 1, 2. | It seems very evident, both from the text itself, and by comparing it with the other accounts of the resurrection, that this passage should be translated thus : |

And when the sabbath was past, Mary Magdalene had brought sweet spices, that they might embalm him: (and very early in the morning they came to the sepulchre) as soon as the sun should be risen.

By this parenthesis the account is perfectly consistent with that of the other Evangelists, who all agree that the woman came to the sepulchre by the dawning of the day, and not after the sun was risen.

The parenthesis, by which every difficulty is avoided, is authorized by one of a like kind in the fourth verse of this chapter.

Though both Marys went to the sepulchre, it was not together, Mary Magdalene went first alone.

Neither

Chap. Verse. *Neither said they, &c. ; that is, they*
 16. 8. *told it to no one.*

OBSERVATIONS ON BOWYER'S NOTES,
 &c. ON ST. MARK.

6. 1. He did sit in the sea (Matthew xiii.
 2.) Jesus had begun to speak on the
 shore; but, as the multitude increased,
 he got into a ship, where he could be
 more distinctly heard.
16. 36. *Εν τῷ πλοίῳ* is perfectly right. Jesus
 was already in the ship when he took
 him along with them. It does not ap-
 pear that he had gone on shore; and
 the circumstance of his falling asleep
 was very natural after the exertion and
 fatigue of speaking so long to such a
 multitude, and then explaining the pa-
 rables to his Disciples.

ST. LUKE.

1. 2. SHOULD be translated thus: *Even*
as they, who from the beginning were
eye-witnesses and ministers of the word,
delivered them to us.

- Chap. Verse. *Horn of salvation*, that is, a saving power. Horn is an Oriental emblem of strength and power.
- 69.
6. 1. This *second sabbath*, should have been rendered, *the first sabbath after the second day of the Passover*. It was so called because from that day the Jews counted seven complete sabbaths to the feast of Pentecost. Whitby.
7. 19. The Baptist knew that Jesus was the Messiah, but this message was probably designed for the conviction of his disciples.
28. The meaning seems, that though there was no greater prophet than John, born under the law, yet his office was inferior to any under the perfect dispensation of the Gospel.
30. *Against themselves*, &c. rather *towards*, &c. That is, the gracious designs of God for their salvation.
8. 18. See note on Matthew xiii. 12.
9. 14. This not only contributed to an orderly distribution of the food, but enabled the disciples to compute the numbers.
35. See note on Mark ix. 7.
10. 14. *But*, &c. is not a good translation of *πλυν*. *Therefore indeed* is better.
- This

- Chap. Verse. This verse should not be marked as
 13. 24. a new section, it is a reply to the ques-
 - tion in the preceding verse. It should
 be observed, that our Saviour, instead
 of satisfying the idle curiosity of these
 disciples about *others*, takes occasion
 from it to turn their thoughts to a ne-
 cessary attention to *themselves*.
33. *Out of Jerusalem*, and therefore he
 could be in no danger from Herod,
 whose authority was confined to Galilee;
- 16 9. *Mammon of unrighteousness* not
 does not signify here riches unjustly
 gotten, but deceitful and uncertain
 riches, on which there is no depend-
 ance. Compare this verse with the
 11th, where the same expression is
 used, and opposed to the *true* riches.
22. 18. See note on Mark xiv. 25.
36. This does not seem intended by our
 Saviour as a literal command, but only
 as a general signification to his disci-
 ples of their approaching danger.
23. 32. *Two other, &c.* should be translated,
two others being malefactors.

OBSERVATIONS ON BOWYER'S NOTES
ON ST. LUKE.

- Chap. Verse. Does not *ορκον* follow *ποιησαι*, and is it not an explanation of *ελεος*?
1. 72, 73.
- 78, 79. Is not *επιφαναι* infinitive, and the latter of two verbs? See chap. ix. 1. In the passage quoted from Ælian, is there not an ellipsis of *ην αιτια*!
7. 19, 20. Though John knew Jesus to be the Messiah, the message might be sent for the conviction of his disciples.
30. *Εις εαυτον*, instead of our version *against* themselves, would it not be better rendered *towards* themselves? i. e. they frustrated the intentions of God for their salvation.
8. The meaning of the parable cannot be mistaken, but the grammatical construction is remarkable: in verse 12, 13, it is *οιδε*, in 14, *τοδε*. I think *κατα* is understood before *το*, and it should be rendered, *as to what fell*, &c.
9. 13. They could not imagine it: it is only a strong expression to mark their sense of the impossibility of feeding such a multitude.

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|-------|--------|---|
| Chap. | Verse. | |
| 10. | 14. | <i>Πλην</i> is not well rendered <i>but</i> , <i>therefore indeed</i> would better express the sense. |
| 22. | 20. | In the quotation from 2 Cor. viii. 15 is evidently understood. |

ST. JOHN.

- | | | |
|-----|-----|---|
| 1. | 45. | PERHAPS the translation might be better thus, <i>We have found Jesus of Nazareth, the son of Joseph (to be) him of whom Moses in the law and the prophets did write.</i> |
| 2. | 19. | It is supposed that our Saviour pointed or made some sign, by which it appeared that he meant the <i>temple</i> of his body, and it seems to have been well understood by his disciples, by their recollection and application of his words after his resurrection. |
| 4. | 20. | <i>This mountain</i> , Mount Gerizim, on which the Samaritans had built a temple. |
| 22. | | See Jer. xxxi. 6; l. 5. |
| 23. | | See Malachi i. 11. |
| 5. | 17. | The meaning seems, that though God rested from the work of creation |

Chap. Verse. on the sabbath day, his works of providence continue without intermission.

5. 32. The word of God is in other parts of scripture represented under the figure of food, and the want of Divine instruction as a famine. See Isaiah lv. 1, 2, 3, and Amos viii. 11, 13.

7. 37. This is an allusion to a custom among the Jews, who on that day used to bring into the temple vessels filled with water, from the fountain of Siloe, to implore the blessing of rain on the fields which were going to be sowed; they likewise read the fifty-fifth chapter of Isaiah, which begins with nearly the same words as our Saviour uses here, and of which he teaches them the spiritual signification accomplished in himself. See Zech. xiii. 1. L'Enfant.

8. 11. The kingdom of our blessed Saviour was not of this world, neither did he exercise any judicial power while he remained on earth.

9. 2. The disciples saw that the man was blind, but might not know that he had been so from his birth, and therefore supposed it was a punishment for his sins.

As

- | Chap. | Verse. | |
|-------|--------|--|
| 9. | 6. | As this application was more fit to prevent than to promote the restoration of sight, it served as a proof that the cure was not effected by any human means. |
| 10. | 8. | See Jer. xxiii. 1. Ezek. xxxiv. 2, 4. |
| | 22. | This was an annual festival observed by the Jews in honour of the dedication of the temple by Judas Maccabeus, after he had repaired and purified it from the ruin and profanation of Antiochus Epiphanes. This festival lasted eight days, during which the Jews illuminated their houses, from whence it was called the feast of lights. |
| | 23. | <i>Solomon's porch</i> was a portico supported by marble pillars, on the east side of the square, without the temple.
L'Enfant. |
| 11. | 16. | See verse 8. |
| 14. | 31. | The preceding discourse seems to have been held where our Saviour and his disciples eat the passover; they afterwards went from thence unto the Mount of Olives. |
| 16. | 16. | <i>A little while, and ye shall not see me,</i> because they were soon to be deprived of the sight of him by death. <i>And</i>
u 4 <i>again</i> |

Chap. Verse. *again a little while, and ye shall see me,*
that is, after his resurrection, when he
was seen by them during forty days be-
fore his ascension to the Father.

17. 29 See verse 17, 19.

18. 28. It is not necessary to restrain the ex-
pression of *eating the passover* to the
paschal lamb; the feast of the passover
lasted seven days, and during that time
there were other sacrifices besides the
paschal lamb, which are called passover
offerings. See Num. xxviii. 19, 24.
Deut. xvi. 2, 2. 2 Chron. xxxv. 8.
See L'Enfant, Pref. Gen. p. 119.

20. 1. Mary Magdalene was the first who
visited the sepulchre; when she found
the stone removed, and the body gone,
without staying to examine any fur-
ther, she ran to tell the disciples of this
circumstance. Peter and John came
and examined the sepulchre, and de-
parted. Mary Magdalene then re-
turned, and took a nearer survey of the
sepulchre (v. 2.) where she saw two
angels, and on turning back saw Jesus
himself, whose appearance and dis-
course informed her of his resurrection.
It was probably after she had left the
sepulchre that the other women arrived
with

Chap. Verse. with the spices, &c. to embalm the body, and were told on their way by two angels, and afterwards by Jesus himself, that he was risen from the dead.

20. 17. *Touch me not, &c.* The meaning seems to be, Do not detain me at present, (for I have not left the earth) but go and tell my brethren, &c.

OBSERVATIONS ON BOWYER'S NOTES
ON ST. JOHN.

3. 12. The parenthesis here proposed seems to disturb the sense: the 13th verse contains a proof of the qualifications of our Saviour, for teaching what is contained in the 12th verse: the 18th should not be marked as a section.

THE ACTS OF THE APOSTLES.

2. 15. *THIRD hour, &c.* Nine in the morning.

47. *Such as should be saved.* See v. 40.

3. 37. This taxing was made by Quirinus about ten years after the birth of our Saviour.

Chap. Verse. Saviour. Judas of Galilee, and Sadoc, a Pharisee, stirred up the Jews to oppose it as a mark of slavery. Under the pretence of defending public liberty, the people formed themselves into a band of robbers, who committed all sorts of outrage and devastation; these were the first seeds of that rebellion, which afterwards ended in the utter destruction of the Jewish state. See Jos. Antiq. xvii. 1.

L'Enfant Pref. 9. n. p. 160.

6. 3. It should be observed, that the deacons were chosen by the body of the disciples themselves, which helps to shew that the Apostles did not make any private advantage of the public stock, of which they declined the distribution.

8. 14, 17. It appears that the extraordinary powers of the Holy Spirit were conferred by the hands of the Apostles only: Philip, who converted the Samaritans, was only a deacon, and could not bestow this miraculous gift; and therefore Peter and John were deputed from Jerusalem.

9. 7. It appears by Paul's account (xxii. 9.) that his companions heard only the
sound,

- hap. Verse. *sound*, but not the words which were spoken.
9. 26. This was three years after his conversion. See Gal. i. 18.
- (2. 1. *Herod Agrippa* was the son of Aristobulus, and grandson of Herod the Great and Mariamne.
47. *To James*, probably James, the son of Alpheus, for James, the son of Zebedee, had been killed by Herod.
9. 2. This cannot be meant of the common gifts of the Holy Spirit, of which they could not be ignorant, but of his extraordinary and miraculous powers, which were conferred by the hands of the Apostles. This is plain from verse 6.
2. 9. *Heard not the voice*, &c. that is, they did not distinguish the words, nor see by whom they were uttered.
6. 17. *The people*, that is, the Jews.

OBSERVATIONS ON BOWYER'S NOTES
ON THE ACTS OF THE APOSTLES.

7. 20. No need of alteration, *αγεῖτο τῷ θεῷ* is a Hebraism.
59. There needs no addition, *ἐπικαλούμενος* relates to Jesus, who was the object of the invocation.

ROMANS.

ROMANS.

- Chap. Verse. *INTO a lie, &c. that is, into idolatry.* Jer. xix. 19, 20.
1. 25. *As they did not lie, &c. or perhaps better thus, As they did not make use of their judgment to acknowledge God, God gave them over to a mind void of judgment.*
2. 22. It is with great propriety that the Apostle here varies his subject of accusation; he could not justly say, Dost thou commit idolatry? for of this the Jews were not guilty, but they were guilty of that sacrilege which consists in the profanation of sacred things; as in the instance of buying and selling in the temple, &c.
3. 3. *Faith of God, &c. that is, the truth of God with regard to his promises.*
5. 12. *And so, better even so.*
6. 4. In the primitive times, baptized persons were plunged totally under water, which was a figure of burial, as their rising out of the water again was of their resurrection.

Cap. Verse. *Our old man,* that is, our former natural evil disposition and habits.

14. *Under grace,* &c. under the gracious covenant of the gospel. See Titus ii. 11.

3. See Coloss. i. 21, 22.

This verse, perhaps, might be translated thus: *God having sent his own Son, in the likeness of sinful flesh, and a sacrifice for sin, has condemned sin in the flesh, which the law could not do, by reason it was weak through the flesh.*

20, 21. *In hope because,* rather *in hope that.*

13. This is a Hebrew phrase, and signifies only a preference of Jacob to Esau. The whole of this comparison relates entirely to the condition of persons in this world.

16. *Him that runneth,* &c. An allusion to the history of Jacob and Esau. Gen. xxxviii.

5. *Election of grace.* That gracious election which God made of the Jews to be his peculiar people, according to his promise to their fathers. Compare this with v. 28.

22. *Thou also shalt be cut off.* It is plain from this, that the Divine favour is not continued unconditionally, but that

Chap. Verse. that its continuance depends on the right use of it.

12. 3. *Measure of faith.* That proportion of the gifts of the Holy Spirit, entrusted to each person's fidelity for the common good of the Christian society.

OBSERVATIONS ON BOWYER'S NOTES ON THE ROMANS.

2. 22. There is no need of any alteration. See note on xi. 22.

5. 13. No need of omitting *και, και ετως,* even so.

1 CORINTHIANS.

1. 12. *NOIV this I say,* rather, *now what I mean is this.*

5. 15. *Unto Satan.* A figurative mode of expression for present punishment; the last verse explains it to mean in this place, an exclusion of the offender from the Christian society.

6. 4. *Set them, &c.* rather, *do you set them, &c.*

That

hap. Verse.

That is, Are you so wrong as to appoint those for judges of your differences; who have the least weight and character among you?

9. 5. Brothers and sisters was the term by which the first Christians expressed their affection and relation to each other, as members of the same common family, of which our Saviour was the head. It was perhaps from a misapprehension of this general expression, that the Heathens charged the primitive Christians with incest.

25. *Mastery, rather, for the prize at the public games.*

1. 29. *Not discerning the Lord's body; that is, not distinguishing the Lord's Supper from a common entertainment. See v. 20, 21, 22, 34.*

2. 13. *Drink into our spirit.* The gifts of the Holy Spirit are in many parts of Scripture described under the figures of refreshing streams. See Isaiah xlv. 3. Joel ii. 28. John vii. 38, 39.

4. 32. The Apostle affirms the spiritual gifts to be under the direction of the prophet, to obviate any objection from such as might pretend an irresistible impulse.

15. 14. See Rom. iv. 25; v. 10; viii. 34.

OBSERVATIONS ON BOWYER'S NOTES
ON 1 CORINTHIANS.

- | Chap. | Verse. | |
|-------|--------|---|
| 2. | 13. | The opposition is between human and spiritual wisdom. |
| 14. | 32. | Better perhaps as it stands. See note on xiv. 32. |

2 CORINTHIANS.

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|------------|-----|--|
| 1. | 5. | <i>SUFFERINGS of Christ.</i> Sufferings and persecutions on account of the Christian faith. |
| 5. 14. 16. | | Should be thus, <i>But their minds were blinded, nevertheless when they shall return, &c.</i> All the intermediate words in a parenthesis. |
| 17. | | <i>Now the Lord is that spirit;</i> that is, Jesus Christ is the spiritual meaning and end of the law. |
| 4. | 7. | <i>In earthen vessels;</i> that is, amidst all the infirmities of a frail mortal state. |
| | 10. | See note on chap. i. 5. |
| 5. | 21. | <i>Made him to be sin, &c.</i> that is, to undergo the punishment of an offender. |

The

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|-------|--------|---|
| Chap. | Verse. | |
| 6. | 1. | <i>The grace of God,</i> the gracious dispensation of the gospel. See v. 18, 19, of the preceding chapter. |
| 7. | 8. | This, and what follows nearly to the end of the chapter, probably relates to the compliances of the Corinthians with St. Paul's directions concerning the offender mentioned in the 5th chapter of the 1st Epistle. |
| 10. | 12. | <i>Measuring themselves,</i> &c. that is, determining right and wrong by their own practice. |

OBSERVATIONS ON BOWYER'S NOTES
ON 2 CORINTHIANS.

3. 14, 16. From *αὐτῶν*, in v. 14 to the end of 15, perhaps should be a parenthesis, and thus *νοηματα* will be the nominative to *ἐπιστρεψη*.

GALATIANS.

4. 15. *BLESSEDNESS*, &c. that is, happiness they expressed in his preaching, &c.

Chap.	Verse.	
5.	4.	<i>Fallen from grace</i> ; that is, by seeking justification from Jewish laws, they would forfeit all the gracious privileges of the Gospel.

OBSERVATIONS ON BOWYER'S NOTES
ON GALATIANS.

2. 5. No need of Dr. B.'s alteration: the opposition made by the Apostle was, that the gospel might remain in its truth and purity, free from the imposition of Jewish ceremonies.
3. 28. *Ev* is not rarely, but very frequently used for *EVER* in the best writers. Herodotus, Polybius, &c. &c.

EPHESIANS.

4. 12. *FOR* the perfecting, &c. rather, *in order to the perfecting of the saints for the work of the ministry, for the edifying, &c.*
22. See note on Romans vi. 6.
26. That is, do not indulge your anger so as to lead you into sin. See v. 31.
5. 1. *Followers*, rather *imitators*.
Members

- | | | |
|-------|--------|--|
| Chap. | Verse. | |
| 5. | 30. | <i>Members of his body, &c. of that community of which Christ is the head.</i> |

OBSERVATIONS ON BOWYER'S NOTES
ON EPHESIANS.

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|----|-----|---|
| 4. | 12. | Our version takes no notice of the difference between $\pi\rho\omicron\varsigma$ and $\epsilon\iota\varsigma$. Might not the translation be thus, <i>In order to the perfect qualification of the saints for the work, &c.</i> |
|----|-----|---|

PHILIPPIANS.

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|----|-----|--|
| 1. | 21. | BY the following verse, the sense appears to be, that the continuance of the Apostle's life and labours would be advantageous to Christianity, but that death would be his own private gain. |
| 2. | 6. | <i>Thought it not robbery, rather, did not eagerly covet.</i> |
| 3. | 3. | <i>Confidence in the flesh, that is, in ceremonies of the Jewish law.</i> |

COLOSSIANS.

Chap.	Verse.	
1.	3.	<i>TO the God and Father of, &c.</i> See John xx. 17.
	19.	<i>First born of every creature, or, born before all creation.</i>
	24.	<i>Afflictions of Christ.</i> See note on 2 Cor. i. 5.
2.	2.	<i>And of the Father — even of the Father.</i>
	10.	<i>Complete in him, &c.</i> and therefore they had no need of the Jewish ceremonies.
	12.	See note on Romans vi. 4.
	14.	<i>Hand-writing of ordinance,</i> the Jewish law.
3.	9.	<i>The old man, &c.</i> our natural evil disposition.

1 THESSALONIANS.

1.	1.	THESSALONICA was a principal city of Macedonia, situated at the top of the Thermaic Bay, and anciently called Thermæ: it is now called Salonichi, and is a very considerable place. Perhaps
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|-------|--------|---|
| Chap. | Verse. | |
| 1. | 6. | Perhaps the afflictions here mentioned relate to the tumults raised by the unbelieving Jews against the Christian converts at Thessalonica. See Acts xvii. 5, &c. |
| 3. | 11. | <i>Now God himself</i> , &c. rather, Now may our God and Father himself, &c. |

1 TIMOTHY.

- | | | |
|----|-----|---|
| 1. | 6. | FROM this verse to the end of the 10th there seems to be a parenthesis, and thus the 5th verse will be properly connected with the 11th. |
| 1. | 20. | See note on 1 Cor. v. 5. |
| 5. | 21. | The order of the verses seems to have been disturbed, perhaps the 24th ought to have immediately followed the 20th, and the 21st, 22d, and 23d, to be placed after the 25th. |
| 6. | 5. | <i>That gain is godliness</i> , rather, <i>that godliness is gain</i> ; that is, supposing that Christianity sets men free from their civil relations and duties; a false and pernicious opinion, which the Apostle opposes, and shews here, and in many other parts of his writings, that the design of the Gospel was not |

Chap. Verse. to dissolve the necessary subordinations of social life, but to make all persons the more faithfully and diligently discharge the duties arising from their several relations to each other.

2 TIMOTHY.

2. 5. *STRIVE* for masteries, &c. should rather be translated, *If any one contend for the prize in the public games, &c.*

TITUS.

1. 12. *PROPHET*, &c. Epimenides.

HEBREWS.

1. 6. THE passage here quoted by the Apostle is not to be found in the English Bible, but is taken exactly from the Greek translation. Deut. xxxii.

3. 4. *By some man*, rather, *by some person*.

7. 8. *Witnessed*, &c. By that passage in Psalms, which the Apostle has before cited, *Thou art a priest for ever, &c.*

Sin

- | | | |
|-------|--------|--|
| Chap. | Verse. | |
| 10. | 26. | <i>Sin wilfully</i> , that is, if we renounce our Christianity, and reject that sacrifice which was made for our sins by the Son of God, there remains no other appointed means of salvation; but we are left with all our guilt exposed to the terrors of Divine justice and indignation. |
| 10. | 38. | Should be translated, <i>The just shall live by faith, but if he draw back, &c.</i> |
| 11. | 19. | <i>Received him in a figure.</i> See verse 12. |

JAMES.

- | | | |
|----|-----|---|
| 1. | 21. | <i>SUPERFLUITY</i> of naughtiness, rather <i>vicious superfluity</i> , in opposition to that temperance and moderation of speech enjoined in the 19th verse. |
| | 21. | <i>Law of liberty</i> , the gospel which frees us from the slavery of sin. See John viii. 34, 36. |
| 3. | 1. | <i>Masters</i> is too general a word, it ought to be translated <i>teachers</i> , which exactly answers the original, and exactly clears the sense of the whole chapter, which is designed to reprove |

Chap. Verse. a passionate and uncharitable use of speech in dictating to others.

4. 14. Should be perhaps better in a parenthesis, then the 13th verse being joined to the 15th thus, *Ye that say, &c.* instead of saying, &c. there will be no need of the supplemental word *ought* in our version*.

Ye know not, better, ye know nothing of the morrow.

5. 5. *Day of slaughter*, rather, *a day of sacrifice*, that is, a festival.

11. *End of the Lord*, the conclusion which God gave to the troubles of Job,

14. *With oil, &c.* in order to a miraculous cure, and not as the Papists use extreme unction when the patient is past all hopes of recovery.

2 PETER.

1. 5. *BESIDES this, &c.* is not a good translation of *αὐτὸ τῆς*, which might perhaps be better rendered, *upon this*

* Copied exactly from the MS. The sense may be understood, but some words seem to be wanting.

very

1ap. Verse. *very account*, which is more agreeable to the foregoing verses, and renders the argument strong and conclusive; that the assistance and encouragement of the gospel lay us under the highest obligation to a diligent improvement in the duties of a good life.

1, 17, 19. Peter here refers to the transfiguration of Jesus, and the testimony given to him by the voice from heaven. This testimony seems to have been an application of the prophecy in Isaiah xlii. 1, which is applied to our Saviour likewise in Matthew xii. 18; and thus the Apostle's argument is, that the voice heard at the transfiguration more fully confirmed the words of the prophecy. See Bowyer's New Testament.

OBSERVATIONS ON BOWYER'S NOTES.

Coloss. 17. Much better μελλοιων. See Heb. viii. 5, and x. 1.

Titus. 8. A strange correction this, a strange reason for it, surely they might well blush on that very account, that they were adversaries to those to whom they had nothing to object.

No

Chap. Verse.

Heb.

7. 1.

No other verb seems to be necessary besides *μενει* in verse 3.

12. 13.

Perhaps *μελανοιας*—*ευρε* should be in a parenthesis, and thus *αυτην* will relate to *ευλογιαν*.

James.

1. 25.

Perhaps better *ουλος* in opposition to that in verse 23.

1 Pet.

4. 1.

If *πεπαυται* is rendered actively, as I believe it sometimes is used, all the difficulty of this passage is removed, and the argument very strong—*Having suffered in the flesh, has made an end of sin.*

1 John.
3. 11.

A very unnecessary change, which weakens the sense.

REVELATION.

2. 10.

TEN days, which in the prophetical style are ten years, and so long did the persecution of Dioclesian last.

4. 4.

Twenty-four elders, answering, according to Bishop Newton, to the twenty-four princes of the courses of the Jewish priests.

6.

Four beasts, rather, four living creatures, and so it should be translated in all the other passages. Bishop Newton

- p. Verse. Newton supposes these living creatures to resemble the four standards in the four divisions of the camp of Israel, according to the Jewish traditions. The standard of Judah, &c. in the eastern division, was a lion; of Ephraim, &c. in the west, an ox; of Reuben, &c. in the south, a man; of Dan, &c. in the north, an eagle.
2. This period continued for twenty-eight years, from Vespasian to Trajan, during which Judea was conquered, and Jerusalem destroyed.
 3. A period of ninety-five years, during which were constant wars between the Jews and Romans.
 5. A period of forty-two years, during the reign of Severus and his successors, who were rigid exacters of justice, and careful in providing supplies of corn, &c. for the people.
 7. This period was of fifty years, from Maximin to Dioclesian, and history mentions all the several calamities here foretold.
 9. The great persecution under Dioclesian.
 12. The subversion of the heathen religion, and the establishment of Christianity under Constantine.

- | Chap. | Verse. | |
|-------|--------|--|
| 6. | 7. | This chapter is supposed by Bp. Newton to contain a description of the peace and prosperity of the Church from Constantine to Theodosius, a period of seventy years. This tranquillity is denoted by the angels restraining the winds. |
| | 3. | <i>Sealed</i> , &c. an allusion to the sign of the cross in baptism. |
| 8. | 2. | As the seals foretold the fate of the Roman empire till it became Christian, the trumpets foreshow its fate and condition afterwards. |
| | 7. | The irruption of the Goths under Alaric, who wasted Italy in 395, and took and plundered Rome in 410. |
| | 8. | Attila and the Huns. |
| | 10. | Genseric and the Vandals, 455. |
| | 12. | Total extinction of the Roman empire by Odoacer, king of the Heruli, 446. |
| 9. | 1. | <i>A star</i> , &c. Mahomet. |
| | 3. | <i>Locusts</i> , &c. Arabians. |
| | 4. | Abubeker, when he sent an army against Syria, forbid them to destroy fruit, trees, corn-fields, &c. |
| 13. | 1. | <i>A beast</i> , the Roman empire after the establishment of Christianity; <i>seven heads</i> , seven forms of government, Kings, Consuls, Dictators, Decemvirs, Military |

Op. Verse. Military Tribunes, Emperors, Dukes.
566.

3. 3. *One of his heads*, the imperial, when
Rome was reduced to a dukedom.

Was healed, when Charlemagne was
made Emperor of the Romans in 800.

18. *Number of the beast.*

Λ	—	30	῀	—	200
A	—	1	῀	—	6
T	—	300	῀	—	40
E	—	5	῀	—	10
I	—	10	῀	—	10
N	—	50	῀	—	400
O	—	70			
Σ	—	200			
		<hr/>			<hr/>
		666			Romiith.

Lateinus.

10. *Five are fallen*, Kings, Consuls,
Dictators, Decemvirs, Military Tri-
bunes.

One is, Emperors.

Not yet come, Dukes of Rome.

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OBJECTIONS
AGAINST THE
NEW TESTAMENT,
WITH
MRS. CARTER'S
ANSWERS TO THEM.

TO MRS. CARTER.

AND now I have again perused the four Gospels with the utmost care and attention, with a heart I am sure thoroughly in earnest, open to conviction, wishing that every doubt, every objection, may be removed. I have written my remarks with freedom, that nothing might be left on my mind unsatisfied, for very anxious have I been on this subject; but the sincerity of my intentions, my ardent desire to know the truth, and to act conformable

to

to it, when known, assures me I am not far from the right way. Besides, as it is absolutely necessary for every body very early in life to fix some principles whereby to regulate their conduct, it cannot possibly be requisite for them to enter into such examinations as may take up half, nay, all the time allotted for their existence in this world, before they come to a clear determination, and must unavoidably act all the while on some motive or other.

For my own part, I know not any guide for every moral duty equal to what the Christian Religion teaches; by that I therefore endeavour to regulate my actions as far as I am able, being sure that whoever is a good Christian must be a good man, and not doubting but a good man, whatever may be his religious principles, will be acceptable in the sight of God. Yet to be assured of what the Christian Religion promises, is doubtless the highest felicity we can enjoy in this life.

I am sure of your candour and indulgence, my dear friend, with regard to the remarks which I have made, where it was absolutely necessary to
mention

mention every objection, for which purpose alone I writ, so that some passages which raised in me veneration and admiration have passed unnoticed, and some which struck me too forcibly to be wholly omitted, are but slightly mentioned, as with regard to those subjects, I was certain you would be of my opinion.

I know the pleasure you will take in giving information, and in endeavouring to dissipate the doubts of an ingenuous mind, will be proportionable to the satisfaction and advantage I shall receive from your kind instructions, therefore I make no apology for this trouble, but proceed to my objections*.

* The Editor thinking it would make the subject more clear and impressive, has stated each Objection, with Mrs. Carter's Answer following it, and this plan he has adopted through the four Gospels.

OBJECTIONS TO THE GOSPELS IN GENERAL.

OBJECTION I.

WHY should so many ages pass away unenlightened by the Gospel? Why should so many barbarous customs be allowed, even amongst the chosen people of God, which were afterwards condemned and looked upon as highly criminal, such as sacrifices, polygamy, &c.

ANSWER.

It is no objection to the truth of any revelation, that it does not satisfy all the demands of our unnecessary curiosity. Inquiries of this nature may be made, let our scheme of religion be what it will, and therefore have no peculiar force against Christianity; but indeed all such inquiries serve only to involve the mind in endless perplexity, as it is impossible for the limited powers
of

of human understanding to comprehend the infinite designs of Providence; reason is perfectly assured that the ways of God must be just and good, and on this assurance, let it, under all apparent difficulties, humbly repose, instead of bewildering itself in such researches as must end only in disappointment and confusion. Nothing is to be admitted for a truth that is found on a diligent inquiry to be *contrary* to reason, but let us not forget that to such finite understandings as ours, there must be innumerable truths *above* our reason.

Sacrifices were not only *allowed*, but commanded, nor were they afterwards condemned as *highly criminal*, but as rendered unnecessary by the atonement of which they were the types and shadows.

With regard to Polygamy it may be observed, that things not in themselves evil, may be properly allowed in some cases and circumstances, though generally inconvenient in others. It should be remembered too, that in the Jewish law, there were sufficient restrictions provided against any injustice or con-

fusion which this toleration might be liable to produce in families.

OBJECTION II.

BUT with regard to the New Testament only. If the four Evangelists were inspired, how could it happen that they should in any material instance vary from each other? If not inspired, their veracity cannot be doubted, since they laid down their life to preserve it.

ANSWER.

John xiv.

2 Tim. iii. 16.

2 Pet. i. 20, 21.

IT is the belief of Christians, that the Prophets and Evangelists were guided in their writings by immediate inspiration with regard to all essential points of faith and practice; in other less important circumstances they appear to have been left to their own particular stile and method; and if the same candour be allowed to them as to other authors, they never will be found

to

to vary from each other in any material instance.

OBJECTIONS TO ST. MATTHEW.

I.

THE almost incredible story of Herod's cruelty, is no where mentioned in holy writ but by Matthew. Does any profane historian of that time take notice of it? Who, that reads the admirable sermon on the Mount, would not grieve to find any cause for doubting the truth of a religion so amiable and advantageous?

ANSWER.

THE story of Herod is not mentioned, I believe, by any contemporary profane author, and indeed scarcely any thing else relating to the Jews is to be met with in the historians of those times: that it was omitted by Josephus is not strange, as this massacre was committed

in so obscure and inconsiderable a place as Bethlehem, and the story might easily be lost amidst the innumerable instances of cruelty of which the long reign of Herod was composed.

OBJECTION II.

AMONG the miracles for raising dead, and healing sick, why suffer devils (whatever they were) to enter into a herd of swine? What were those devils? Why not absolutely destroyed?

ANSWER.

THE suffering the herd of swine to be destroyed might perhaps be designed as a punishment upon the people who kept those animals, whose use was forbidden by their own laws: but whether this solution be admitted or no, as the infinitely greater part of the miracles performed by our Saviour were indisputably beneficial to mankind, and perfectly

fectly consistent with the character of him “who went about doing good,” it is surely but fair to conclude, that those very few miracles, the tendency of which is not immediately evident, were equally worthy the Divine wisdom with all the rest.

Matt. xvii. 15,
18.

The possession so often mentioned, seems to have been a lunacy, and curable by those who had not a Divine mission; nor would the cure, when performed by our Saviour, have been mentioned by the Apostles as a miracle, nor appeared so remarkable to the Jews, had it not been effected in an extraordinary manner. It is no miracle that a physician, by the use of natural means, should cure a lunatic; but it would be a miracle if he cured him merely by commanding him to return to his right senses, which was the case in the present question.

OBJECTION III.

WHEN the Pharisees and Sadducees asked for signs, they were never granted. Christ makes a reference to the prophet

Jonas, which he knew they cannot understand; and speaks in parables purposely that they may not. Did he not come to instruct all mankind? Why not give an explanation of the truth to all who desired information?

ANSWER.

THE whole Gospel history shews, that the fullest explanation of all necessary truths, and every reasonable method of instruction, were with the most condescending goodness afforded by our blessed Saviour to all who sincerely desired to be informed; but if the whole behaviour of the Pharisees and Sadducees be impartially considered, it will plainly appear that *information* was by no means their aim. The single instance of their imputation of the most beneficial miracles to the operation of the Devil, sufficiently discovers a mind obstinately set against conviction, and therefore justly left to its own wicked prejudices. There is no doubt but that He who had the absolute command of
all

all nature might have forced the belief of the most hardened obstinacy; but irresistible evidence is inconsistent with human liberty, and the Gospel requires the rational assent of moral agents: hence it is that so much stress is every where laid upon *faith*, as arising from that simplicity and goodness of heart which leaves the understanding open to conviction, and prepares it for the reception of truth. Mere belief is *necessary*, but the dispositions on which it is founded are often *voluntary*. A modest, humble, and teachable temper, not a blind credulity, was indispensably required to entitle men to the privileges, and prepare them for the reception of the Gospel. A fair examination was commanded and applauded, and sufficient evidence afforded to all who were sincerely desirous of the truth, at the same time that no irresistible force was employed to controul wilful perverseness, and determined wickedness of heart, which was the source of all the opposition made to our Saviour by the Pharisees and Sadducees. Tyranny over the consciences of the people, oppression, fraud, hypocrisy, and pride, were

Matt. xiii. 3.

John v. 39.
Acts xvii. 11.

were their distinguishing characters, and the true obstacles to every impartial examination of a religion which indispensably demanded a totally contrary behaviour.

OBJECTION IV.

It seems strange that the Disciples, after the miracle of feeding the multitude with the loaves, &c. should so soon after be concerned for provision on a like occasion ; and that they should be astonished at any supernatural assistance, knowing what they knew.

What an admirable parable of the sower ! how inexpressibly fine and good the morality given under all those allegorical stories !

I cannot help being sorry for the young man who had always kept all the commandments, yet was sent away sorrowing because he could not give up all his great possessions. Though his heart seemed set too much upon riches, there was some merit in having led a life of strict morality.

ANSWER.

ANSWER.

THE doubts of the Disciples, however strange, prove at least that they were by no means over credulous; indeed they every where seem inclined to the contrary extreme; but their doubts were the doubts of weakness, and accordingly are always treated by our Saviour in a manner very different from that which he made use of with regard to the perverse cavillings of the Scribes and Pharisees.

OBJECTION V.

THE parable of the fig-tree is extraordinary. According to human understanding one should rather have expected the tree would have instantly afforded fruit, than that it should wither and never bear more, especially as it is said it was not the season for figs.

ANSWER.

ANSWER.

THE same general observation may be made on the miracle of the fig-tree, as on that of the herd of swine. If it be considered, however, that the method of teaching among the Jews consisted much in figures and parables, it is probable this fruitless fig-tree might be intended as an allusion to the unprofitableness of the Jews under the means of grace which were afforded them, and its withering, their just destruction.

Matt. iii. 10.
viii. 19.

OBJECTION VI.

DID not the Disciples understand they were to see the end of the world? Did not the words "this generation shall not pass away, &c." seem to imply as much?

Most admirable doctrines of humanity and universal charity every where inculcated, duties of morality equally obligatory on good men of all religions to practise.

The

The sufferings of Christ, his being betrayed, his humble deportment, &c. always affect me extremely, though I have so often heard it read, and read it myself.

ANSWER.

Matt. xxiv.

It does not seem necessary from any thing in this account to suppose that the Disciples understood they were to see the end of the world: they had heard our Saviour foretel the destruction of Jerusalem, and were inquisitive to know the time and circumstances relating to that great event, and desired likewise some information about the end of the world.

V. 4, 5, 6.

Jesus begins with warning them against the seductions of impostors, and bids them not be disturbed with wars and rumours of wars, for the end was not to be yet. He then describes the commotions and calamities that were to precede the destruction of Jerusalem; the persecutions and dangers which they themselves were to undergo for his name's sake: foretels the success of

Verses 7, 8.
9, 10, 11, 12,
13.

false

Matt. xxiv.

Verse 14.

V. 18, &c.

Verse 27.

Luke vii. 24.

Verse 29.

V. 30, 31.

Matt. xxiv.

v. 32, 33.

false prophets, and encourages his disciples to perseverance: he tells them that the Gospel should be preached to all nations, and *then* that the *end* should come. Then he proceeds to a description of the several sad distresses that were to happen, and refers them to a prophecy in Daniel; advises them to a timely retreat, and again very particularly warns them against false Christs, and false Prophets, and cautions them not to be misled by any false intelligence about his coming, for that the coming of the Son of Man would be sudden as the lightning, and its influence extend from one end of heaven to the other.

He then foretels the total destruction of the Jewish nation and government (by a figure well known among that people) which was *immediately* to follow the tribulations he had described. In these verses he mentions his coming to judgement in much the same manner as in some former discourses (see Matt. xiii. 41, &c. xxv. 31.) He then resumes the subject of the destruction of the Jews, which he tells them would as certainly follow the circumstances
he

Matt. xxiv.

Verse 34.

V. 36, (and
Mark xiii.
32.)

he had been describing as the summer does the appearance of leaves on the fig-tree, and should be accomplished before the end of that generation; for though heaven and earth should pass away, his words should not pass away: but adds he, of *that* day and hour (namely his final coming to judgement) knoweth no man, no not the angels in heaven, nor the Son, but the Father only. (*That day* is a known phrase in Scripture for the day of judgement.)

2 Tim. i. 12,
18. iv. 8.

He then goes on to the end of the chapter describing the day of judgement as absolutely sudden and unexpected, and from thence very earnestly enjoins them to watch and be prepared for that awful period.

It may be observed here, that the destruction of the Jews, as a people, and their dispersion into all nations, are a standing evidence of the truth of our Saviour's predictions to this very time.

The regal authority of Christ exercised in the vengeance taken on the Jews for their rejection of Him, bears such an analogy to his universal judgement at the last great day, that it is not strange that the description of these

two important events should have been so connected with each other.

OBJECTION VII.

I WISH to know what other historians have related concerning those facts of which the Apostles give an account; and how unprejudiced writers, if there were any such who lived at that time, have spoken of Christ, and of the miracles he wrought, and especially his resurrection.

ANSWER.

I KNOW not particularly what other historians have said concerning the facts related by the Apostles. I think in general neither Julian nor Celsus pretended to deny the miracles. Some Jewish writers have recourse to the wretched fable of our Saviour's having discovered how to pronounce the name of Jehovah, which they affirm enabled him to perform all his miraculous works.

OBJEC-

OBJECTIONS TO ST. MARK.

OBJECTION I.

ST. MARK makes no mention of the conception, nor of Herod's cruelty, but begins at a period long after those events; yet they were so remarkable, that one would have thought he ought not to have omitted them.

ANSWER.

ST. MARK'S Gospel is usually considered as an epitome of St. Matthew's.

OBJECTION II.

WHY were the people who were miraculously healed bid to tell no where what had happened? Was it not designed nevertheless that they should proclaim it? And was it not for the advantage of the religion Christ came to teach, that those marvellous effects should be published all over the world?

ANSWER.

See John, v. 15.

THE restraint often laid by our Saviour upon those who were healed, seems designed to check that popularity which would have furnished pretences to the rage of the Scribes and Pharisees.

OBJECTION III.

I WISH for an explanation of the following lines: "That seeing they may see, &c," This seems directly contrary to that benevolent spirit which shines every where else, and to frustrate the end for which Christ came among men.

ANSWER.

THIS place is sufficiently explained by the parallel passage in Matthew xiii. 10. God forbid it should be understood to mean any necessary infatuation. It signifies that at the same time that our Saviour explained himself in

in a manner intelligible to pious and teachable minds, it was fit the stubborn and invincibly prejudiced should be left to the wilful blindness which the wickedness of their hearts had brought upon their understandings. There are other passages in Scripture where it is affirmed that God will send strong delusions, and suffer the impositions of false teachers to deceive the profligate minds of such as love not the truth, but have pleasure in unrighteousness. And surely equitable is the sentence. For the heart which delights not in truth has forfeited all title to the Divine assistance to secure it from falsehood.

See 2 Thess.
ii. 9, 10, 11, 12.

OBJECTION IV.

It is most astonishing that any could be an eye-witness of the miracles related in the Gospels, and not believe ! yet many who were present remained unconverted.

ANSWER.

It is not so astonishing that they should remain unconverted by the mi-

ONL

racles of our Saviour, who were unreasonable and wicked enough to attribute some of them to the power of the Devil.

OBJECTION V.

CHRIST rebukes the Disciples for their want of faith when they could not cast out devils; yet says to them, "this kind can come out only by fasting," &c.

What a charming idea of purity, innocence, and goodness is conveyed by what is said concerning the little children among the multitude! And what an amiable disposition and simplicity of manners every where appears in the character of Christ's mind, with the most admirable sagacity and judgment.

ANSWER.

THERE is nothing contradictory that our Saviour at the same time that he reproves the Disciples for their want of faith, should mention other circumstances necessary to a particular case.

OBJEC-

OBJECTION VI.

THE Disciples ask, "When shall these things be," &c. And the answer relates, I have heard, partly to the destruction of the Jews, which the Disciples were to see, and partly to the day of judgment, which was not to happen in their life time. I cannot see where or how that distinction can be made.

ANSWER.

SEE the remarks on the 24th chapter of St. Matthew, in answer to Objection VII, on that Gospel.

With regard to the present translation of the Bible, however it may in some instances be thought capable of improvement; it is abundantly sufficient to answer all necessary purposes in faith and practice.

OBJECTION VII.

I do not find that any body saw Christ rise out of the sepulchre; only

an angel in that place tells the women he is risen : and when he appeared to the Disciples they knew him not, nor at all expected him, though he had told them he should rise from the dead.

ANSWER.

It appears by the whole Gospel-history, that the Disciples had very confined and mistaken notions both of the power of their Divine Master, and the nature of his kingdom ; their minds were filled with ideas of temporal grandeur, notwithstanding all the intimations he had given them, that his kingdom was not of this world. It is no wonder then that their spirits were sunk by his death, which seemed to frustrate all their hopes, and that they should at first doubt of the reality of so surprising a circumstance as his resurrection. The simplicity with which their own dulness is related, is a strong argument of the truth of their relation.

Had the Disciples been impostors, it would have been just as easy for them to have affirmed they saw our Saviour

rise out of the tomb themselves: and the omission of such a circumstance is a much stronger argument for, than against, their veracity.

OBJECTIONS ON ST. LUKE.

OBJECTION I.

ST. LUKE begins his narrative at an earlier period than St. Matthew or St. Mark: his style is more elevated than the others, but I think they all seem to write merely according to their natural capacities. Each related the same facts in a different manner, and each related some circumstances omitted by the others; so that it does not seem probable that they were inspired; nor is it necessary for the belief of the Christian Religion that they should be so.

ANSWER.

SEE Answer to Objection II, on the Gospels in general.

OBJECTION II.

THE Devil is to me an unaccountable being; who, or what he is, I cannot understand, or why suffered to tempt Jesus in the wilderness. How had that evil spirit the power to set Christ on a pinnacle of the temple, and offer to give him all the kingdoms of the world, as if at his disposal?

ANSWER.

THERE are very few, of whatever religion they may be, who confine their notions of intelligent beings to so narrow a compass as the visible creation: how can it be unaccountable then, that angels should have perverted their nature as well as men; and that in proportion as their faculties are higher, their powers of doing mischief should be more extensive? Is there any absurdity in supposing wicked spirits to have that same power of temptation which we every day see practised by wicked men?

The

The reason why that superlatively wicked spirit, stiled in scripture the Devil, should be suffered to tempt our Saviour, seems obvious : he who condescended to become partaker of our nature, submitted to all its infirmities, and was in all points tempted as we are ; and was thus qualified to be our great example, as well as instructor.

It is not to be inferred from the promises of the Devil that he was able to make them good, or that the kingdoms of the world were at his disposal, for his distinguishing character is that of a liar. Whatever his powers of temptation may be, it is very certain, from the declarations of Scripture, that they are to be resisted, and can have no other influence over us than what they receive from the concurrence of our own wills.

OBJECTION III.

THE mother and brethren of Jesus, were they supposed to be the sons of Joseph and Mary ? And was Joseph supposed by the people in general to be really the father of Jesus ?

ANS-

ANSWER.

Acts i. 16. ii. 29.

BRETHREN among the Jews has a very extensive signification, and means near relations, and often countrymen. Thus, James is stiled the brother of our Lord, i. e. his first cousin. There are too many instances of this kind to be quoted.

OBJECTION IV.

THE distemper, or whatever it was which they called being possessed with devils, never before or since that æra has been heard of, when Christ and his Disciples cast them out: nay, other people had sometimes that power. Does any other historian mention these remarkable incidents?

ANSWER.

THERE seems some resemblance between the possession mentioned in Scripture, and the accounts given by profane

profane writers of the frantic behaviour of the heathen priests at the delivery of their oracles.

With regard to the particular phrase, *possest with devils*, there is nothing more wonderful in the supposing the God of Nature to have made use of the agency of bad spirits to inflict a lunacy, than his employing the air and elements as instruments to produce a pestilence.

OBJECTION V.

“I TELL you of a truth there be some standing here which shall not taste of death till they see the kingdom of God.” How can these words be explained? The natural import of them seems, that the end of the world was near at hand.

The story of the good Samaritan always fills me with delight and admiration.

ANSWER.

ANSWER.

Matt. xii. 28.
xiii. 24, 45, &c.
Luke xvii. 21.
Rom. xiv. 17.
1 Cor. iv. 20.

THE kingdom of God signifies as well its beginning on earth from the establishment of virtue and true religion by the publication of the Gospel, as its completion in heaven. The preaching of our Saviour himself was confined to Judea, and it was not till after his death and resurrection that the Gospel was to be published to all nations. He is speaking of his death and resurrection in this place, and the consequent publication of the Gospel, which was to happen in the life of many who heard him.

John viii. 28.
xii. 32.

OBJECTION VI.

“THOUGH he will not give him because he is his friend, yet because of his importunity, &c.” This is said with regard to prayer; but in another place it is said they shall not receive for their much speaking.

ANS-

ANSWER.

THERE is no contradiction that frequent, serious, and earnest prayer should be commanded, while an ostentatious parade of hypocritical worship is severely censured and condemned.

OBJECTION VII.

“THE things which are impossible,” &c. Is that a satisfactory answer to the Apostles when they ask, “Who then can be saved?” It is an answer might be given in general to every thing, and must prohibit all reasonable enquiry.

ANSWER.

IT does not follow that because a general answer was given to an unnecessary enquiry, therefore no answer was to be given to a reasonable one. It has been remarked to be the method of our
Saviour

Luke xiii. 23,
24. and John
xvi. 21, 22.

Saviour to restrain all idle curiosity in his Disciples, and to accompany his answer to such questions with some useful applications to themselves.

OBJECTION VIII.

How uncharitable seem on many occasions the Disciples, who would have hindered the sick and lame from coming to be healed, and rebuked the little children, notwithstanding the constant admirable example of universal charity and benevolence given them by their Master.

ANSWER.

HAD the Apostles been impostors, it can hardly be supposed that they would have chose to relate such passages as reflect so little honour on themselves.

OBJECTION IX.

WHEREVER Jesus went he was followed by great multitudes; but they
seemed

seemed rather to follow him from curiosity than from reason and religion, and were only the common people, a person of rank rarely among them: even the Disciples were low born, and most of them illiterate men. Would it not have been a greater honour to the Christian Religion if it had at that time convinced men of the most enlightened understanding, and who had enjoyed the advantages of a superior education?

How noble and how wise are all the answers to the chief priests and elders whenever they ask questions in order to entrap Jesus.

ANSWER.

THAT the Christian Religion was established without any assistance from the arts of human wisdom, or the strength of worldly power, at the same time, that it opposed all the vicious inclinations of mankind, seems a striking evidence of its being the work of God.

OBJEC-

OBJECTION X.

“ WHEN ye see these things, know ye then the kingdom of God is at hand. Verily this generation shall not pass away till *all* these things be fulfilled.” Do these words relate to the destruction of Jerusalem, or of the whole world, or of both?

ANSWER.

SEE the remarks on the parallel passage in St. Matthew.

OBJECTION XI.

To human eyes it appears, that if the Disciples themselves had seen the resurrection, the evidence would have been yet more incontestable; but none of them saw him rise from the dead, and some who relate this fact never saw Jesus.

ANS-

ANSWER.

IT was impossible that the Disciples, who had so long conversed with their Master, could, after their first surprize at his resurrection was over, be mistaken in him. As the evidence of this fact depends on their testimony, it could not have been more incontestable if they had affirmed that they themselves had seen him rise ; for it would be just as easy for those who dispute it, to charge them with a falsehood in that case as now.

OBJECTION XII.

OF the two thieves crucified with Jesus, only Luke relates, that one repented on the cross. Both Matthew and Mark say, the two thieves also reviled him on the cross, which seems strange too in the agonies of death.

ANSWER.

NOTHING is observed to be more common among historians, than to put a part for the whole, and on the contrary.

That a criminal should behave in a hardened and profligate manner even in the agonies of death, is too commonly related in all history, and even in the daily accounts of our own time, to be thought at all incredible.

OBJECTION XIII.

CHRIST never writ any thing himself, nor do we find that he gave orders to any one for that purpose, nor did any write their accounts till long after the facts had happened.

ANSWER.

John xiv. 26.

THE general order of teaching all nations, and the promise that the Holy Spirit

Spirit should bring all things to the remembrance of the Disciples, seem a very sufficient direction for their writings. In what other way was the order to be complied with, and the Christian Religion be transmitted to posterity?

There was no necessity that the accounts of the Evangelists should be writ sooner, as the Apostles were alive to relate the story themselves.

OBJECTIONS ON ST. JOHN.

OBJECTION I.

ST. JOHN writes in a very mystical manner; almost like the language of the Athanasian Creed, and almost as unintelligible in some places (particularly at the beginning) as the Trinity.

ANSWER.

IN the first chapter of St. John it is affirmed, that the Divine Person here stiled the *Word* and God*, was in the

begin-

Verses 1, 2, 3,
4, 5, 6. (*John
x. 35, 36.)
(Col. i. 16.
Heb. i. 2.)

beginning in a state of glory with the Father, that all things were made by his ministration, that he received from the Father the principles of immortal life, that he was the true light, which, by coming into the world, was to guide mankind to virtue and immortality; that he manifested himself to his own people, the Jews, who generally rejected him; but that as many as received him were indued with the glorious privilege of becoming the heirs and sons of everlasting life, and that this privilege was not restrained to any particular nation, but equally to be conferred on all who should render themselves worthy of it by a regeneration to a life of virtue.

Verse 14. That this Divine Person, in a sense which no other being was, the Son of God, was invested with a human body, and dwelt among mankind, that of the complete power and excellency with which he was indued all his faithful Disciples are made partakers, that as the Jewish law was delivered by Moses, the divine favour to mankind, and that true religion, of which the legal rites and ceremonies were only types and shadows,

12, 13.

(John v. 26.)

Verse 9.

(Gal. iii. 26. iv. 5.)

16.

17.

18.

shadows, were revealed by Jesus Christ, who is the image of the invisible God, and the publisher of his will to mankind.

OBJECTION II.

I CANNOT quite understand the Spirit of Heaven descending like a dove. I suppose metaphorical, as must be understood likewise the lamb of God, only meaning emblems of innocence.

ANSWER.

WHATEVER be the precise meaning of the descent of the Holy Spirit from heaven like a dove, it appears in general that there was some extraordinary signification made to the Baptist, that Jesus was the Son of God, and the person who had been before described to him.

The lamb no doubt is an emblem of innocence, and has here an allusion to that atonement made by the death of our Saviour, for the sins of the world.

¹ Peter i. 18,
19.

OBJECTION III.

TURNING water into wine seems to be a very odd chosen miracle.

ANSWER.

JESUS himself seems to disapprove the interposition of his mother upon this occasion, as of too little importance for the exertion of his Divine power. His compliance, however, gives at least an instance of condescending goodness, and an obliging disposition towards his relations and friends, who were assembled together at an entertainment of domestic joy.

OBJECTION IV.

“DESTROY this temple,” &c. The people understood him literally; and any other than a literal meaning seems a mere mental reservation, and was absolutely deceiving those who heard such words.

ANS-

ANSWER.

“ DESTROY this temple,” &c. was only an answer to the unreasonable cavils of the Jews, who, unconvinced by all the miraculous evidences which our Saviour gave of himself, were perpetually calling for more. Parables and metaphors were very common figures among this people; and many things which Jesus uttered in this way, though obscure at the time, were recollected afterwards, and appeared very clear in their completion.

OBJECTION V.

THE pool of Bethesda; “An angel went down,” &c. I suppose that was only a superstitious opinion of the vulgar, like St. Winifred’s well, and other such vulgar errors, which have most abounded among the Roman Catholics.

ANSWER.

THE circumstance of the pool of Bethesda must have been well known among the Jews. It is not at all incredible that the water, when in motion, should have a healing virtue, which it had not when it was still. Whatever might be the reason of that motion, it makes no difference with regard to the miracle here related.

OBJECTION VI.

“FOR neither did his brethren believe in him :” meaning the sons of Joseph and Mary? If so, it seems very strange that they should not believe, having the unquestionable evidence of their father and mother.

ANSWER.

THIS objection has been already answered.

OBJEC-

OBJECTION VII.

“ BUT Jesus hid himself, and went out of the temple; going through the midst of them, and so past by :” which words I cannot at all understand.

ANSWER.

I AM utterly at a loss to conceive any difficulty in our Saviour escaping the malice of his enemies by passing through the midst of a croud, and so getting out of the temple.

OBJECTION VIII.

“ MADE clay,” &c. Why make clay? Would not a word, as on former occasions, have been sufficient for healing the diseased?

That story of the blind man restored, is, however, very fine.

All that Jesus says to Mary and Martha admirable and amiable. The raising

raising of Lazarus must indubitably convert all that saw and believed that miracle.

ANSWER.

It would no doubt have been as easy for him, who was invested with all power, to have cured the blind man by a word. It is not therefore to be doubted, that there was some reason for these circumstances respecting either the man himself, or those to whom he related his story.

OBJECTION IX.

“THE devil having now put it into the heart,” &c. How came he to have that power?

ANSWER.

THERE is no more difficulty in conceiving that the devil should have the power of tempting Judas to betray his
master,

master, than that the chief priests, &c. should have the same power, by offering him a bribe,

OBJECTION X.

It seems strange that the Disciples, any of them, should suffer Jesus to wash their feet,

ANSWER.

John xiii. 8.

It is not strange that the Disciples should obey their Master's command, especially considering the reason which he gave Peter for complying with it.

OBJECTION XI.

"SATAN entered into him." Is that only a figurative expression?

ANSWER.

Acts v. 3.

A FIGURATIVE expression, I suppose.

OBJEC-

OBJECTION XII.

JESUS plainly pointed out Judas for his betrayer, yet none of the Disciples seemed to understand what it was he meant. Their simplicity is extraordinary on many occasions.

ANSWER.

John xiii. 28.

It does not appear that Jesus pointed out his betrayer to any but the favourite Disciple. It is even plain from the history, that when our Saviour, in speaking to Judas, alluded to the design he was forming, the Disciples knew not what he meant.

OBJECTION XIII.

CHRIST'S comforting, and taking leave, of his Disciples is extremely affectionate; but very mysterious in
some

some places. "The Holy Ghost," something incomprehensible to human understanding. Pray how is it explained, if explained?

Christ's prayer for his Disciples very good and affectionate where intelligible.

"That they may be all one," meaning all of one mind; yet I do not perceive throughout the four Gospels any expression stronger than such an one to authorize the Trinity, "I and my Father are one."

ANSWER.

UPON this awful subject one ought never to speak but with the deepest humility and most reverential caution. The Father, Son, and Holy Spirit, in their own essences, must be incomprehensible to finite human understanding. The safest and most useful enquiry is to consider the relation in which they stand to mankind; for this is all that is clearly revealed, and all that it concerns us to know.

The

Mark xii. 29.
 1 Cor. viii. 6.
 Rom. i. 19, 20,
 &c. Gen. xii. 1.
 xvii. 7, 8.
 Exodus vi. 7.
 xix. 5, 6. xx. 1,
 2, 3, 23. or
 xxix. 45. Lev.
 xx. 26. Deut.
 vii. 6. xii. 2, 3,
 30. Josh. xxiv.
 2, 3. Neh. ix.
 7. Isaiah ii. 3,
 4. xi. 10. xlii.
 1, 6. xlix. 6.
 lvi. 8. lx. 1, 3,
 &c. Dan. vii.
 14. Zech. vi.
 12, 13, 15. xiv.
 9. Gal. iv. 4.
 Eph. i. 10, &c.
 ii. 12, 13. John
 vi. 29, &c. iii.
 13. vi. 38. xvii.
 5. 2 Cor. v. 21.
 1 Pet. ii. 22.
 1 John iii. 5.
 Heb. x. 26.
 John viii. 28.
 Heb. ix. 38,
 &c. Acts ii. 24.
 Eph. i. 20, 21,
 22. Phil. ii. 9,
 10, 11.

John xvi. 23.
 Eph. v. 20, &c.
 1 Tim. ii. 5.
 Heb. viii. 6.
 Acts x. 42, &c.
 Rev. iii. 21.
 xxii. 3, 5. Matt.
 xix. 28.

The Scriptures teach, that there is but one God the Father, of whom are all things: that when mankind, by their wickedness, darkened the light of reason, perverted their notions of the Divine nature, and were sunk into all the abominations of false worships, it pleased the supreme Lord of the universe to select one people to be the depositaries of the true religion; and that to these he made successive discoveries of his will by his prophets, and gradually opened to them the promise of a more perfect revelation by a person of the highest excellence and dignity; the benefits of whose appearance were to be universal, and who was to establish an everlasting covenant with mankind.

The Scriptures teach, that, conformably to these promises, in the fulness of time appointed by his unerring wisdom, God sent Jesus Christ into the world: that this Divine Person who is described under the highest titles, as in a peculiar manner the Son of God, descended from that glory which he had in the beginning with the Father, and voluntarily took upon him human nature. That his life was an example of

of perfect obedience to the Divine law, and that he made the last and fullest discovery of the will of God; that he laid down his life as an atonement for the sins of the world; that God raised him from the dead, and exalted him to the highest state of power and dignity at his own right hand; that all honour and worship is to be paid to him by the command and to the glory of God the Father; that all our prayers to God are to be offered in his name; that he is our intercessor, and the one only Mediator between God and man; that he is appointed to be our Judge at the great last day; and that at the consummation of mortal things he shall reign with the Father over all his faithful Disciples in everlasting happiness and glory.

Matt. xii. 28.
Rom. xv. 19.
Heb. ii. 4.

Mark xiii. 2.
Eph. iii. 5.
2 Pet. i. 21.
John xiv. 26.
Rom. viii. 26.
1 Cor. vi. 11.
Matt. xxviii.
19. Acts v. 9.
vii. 51. Eph.
iv. 30, &c.

With regard to the Holy Spirit, it is affirmed, that he is sent by God as the worker of miracles, and the dispenser of extraordinary gifts and graces: that he was the inspirer of the Prophets and Apostles, and that the Scriptures were writ under his influence and direction. In his more ordinary operations, that he is the sanctifier of hearts, that he

assists the endeavours of all good persons, and comforts and supports them in the performance of their duty. We are commanded to be baptized in his name, as well as that of the Father and Son, and are forbid to tempt or resist him.

This is in general what we are taught concerning the Father, Son, and Holy Spirit, in relation to ourselves; and what the Scriptures have revealed is all that can be necessary for us to know.

OBJECTION XIV.

MARY knew not Jesus, but took him for the gardener. If he appeared in his own form it is amazing she should not know him, and it is still less probable he should appear in the form of another man. How then could she know it was he?

ANSWER.

ANSWER.

It was dark when Mary came to the sepulchre, and therefore it is not strange that she should take Jesus for the gardener.

OBJECTION XV.

“ BLESSED are they which have not seen, and yet have believed :” meaning, I suppose, only the Disciples, to whom he had often foretold his resurrection.

ANSWER.

Our Saviour most probably spoke these words with a general meaning, that it would be happy for those who in all ages should believe the Gospel from that credible testimony that would be afforded them, without requiring such sensible proofs as Thomas did.

OBJECTION XVI.

“ IF I will that he tarry,” &c.; which only seems to imply, that he would not satisfy the curiosity of Peter, though understood to mean that John should never die.

Jesus recommending his mother to the care of John is an instance of his peculiar regard for that Disciple. His behaviour to him in several instances is very remarkable and affectionate, giving one a very high and lovely idea of that favourite Disciple: yet those particulars not mentioned in any former Gospels, are, however, very modestly mentioned in this.

ANSWER.

SEE the answer to the seventh Objection on St. Luke. St. John did live till after the destruction of Jerusalem.

OBJECTION

OBJECTION XVII.

WHY were only these four Gospels chosen to be preferred out of a much greater number to be preserved? And why the others destroyed? By what means came those to be transmitted to us?

ANSWER.

THE Gospels and Epistles, &c. were transmitted to us like all other writings, and successively handed down among Christians from their first appearance to the present time. They are quoted by the earliest authors in the primitive ages of Christianity, nor has the genuineness of them ever been denied.

St. John only says, that Jesus did many other miracles, &c. which were not recorded in his Gospel, and does not mention any books being lost.

END OF THE OBJECTIONS, &c.

SECTION XLII

THE UNIVERSITY OF CHICAGO PRESS
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1963

LETTERS
FROM
MRS. CARTER

ON THE
SAME SUBJECT.

LETTER I.

To Mrs. ———.

GIVE me leave, my dear Vittoria, from a most sincere and tender regard to your happiness, to lay before you a few observations on a subject in which you are so deeply and so awfully concerned.

Let me, in the first place, most earnestly entreat you to consider, and to consider with the utmost attention, that to renounce the solemn engagement made for you at your baptism, to apostatize from a religion established in the community to which you belong, to disclaim the authority, and forfeit all the assistances and all the hopes of Christianity, is a resolution full of dreadful hazard;

and to form it without a very careful and deliberate and serious examination, and without the most constant and sincere application for Divine aid in so important a search, would be acting contrary to the duty which you owe to your God, to your country, and to your own soul.

Now ask yourself, in the presence of that all-seeing and tremendous Being, who surveys every thought, whether, amidst the hurry of a dissipated life, you have ever found time for such an enquiry, as can have furnished you with sufficient proofs that the Christian Religion is a delusion and an imposture, and that consequently you can be justified to yourself and to God for believing it to be such. To take up such a belief on the opinions of others, cannot furnish you with this justification: our duty to the Supreme Being is infinitely superior to all human authority, however great, and to all human ties, however dear; and wherever *He* is concerned, our enquiries must be personal, and will admit of no representation.

You say that you should be perfectly well satisfied with your own system of religion, if you did but live up to its duties: this is confessing that you do not, and such must be the confession of the best and wisest of the human race, who never do live up to that law of their nature of which conscience acknowledges the obligation. There never yet existed any one, who, on a fair comparison

riſon of their own conduct with what they feel to be right, could acquit themſelves of many and very conſiderable offences ; how then is it poſſible for the mind to be even at eaſe, while it remains uncertain upon what terms, or whether upon any terms, the Author of our being, to whom our whole obedience is due, will forgive thoſe violations of it, of which in various degrees we have all been guilty ? What atonement have we to offer to Divine juſtice, and what aſſurance can we have, without an expreſs declaration of the interpoſition of Divine mercy !

That the infinitely good Author of our being ſhould have made a revelation upon what conditions he will pardon thoſe tranſgreſſions and omiſſions for which we are ſo utterly incapable of providing any remedy ourſelves, is not in the nature of things impoſſible, or even improbable, and muſt be allowed to be in the higheſt degree deſirable. If any ſuch revelation has really been made, we cannot, without rebellion againſt our Supreme Governor, reſuſe to admit it ; and conſequently, when it is propoſed to our belief, we are obliged to conſider upon what proofs its pretenſions to a Divine authority are founded.

In our entrance upon this enquiry, we are not to expect ſuch proofs as will force irreſiſtible conviction, and operate upon us as if we were mere machines, but ſuch only as would determine any

unprejudiced mind on all other occasions. There are scarcely any truths to which innumerable objections may not be started; but in every question in which the positive arguments are found to outweigh the negative, there is such a fair ground of reasonable assent; and upon this ground we are determined in all the affairs of life, or we never could be determined at all.

Difficulties no doubt there are in the system of the Christian Religion; but difficulties there are likewise in every other system; and indeed on almost every other subject, for which we are utterly unable to account, and in which our limited faculties must submit to the inscrutable proceedings of infinite wisdom. There are innumerable truths of which it would be madness to doubt the reality, merely because we are unable to account for many of the circumstances by which they are attended.

LETTER II.

It is difficult to discover what beneficial effects would have been produced, if the truth of Christianity, instead of being left to the deductions of reason, and the concurrence of the will, had been rendered as self-evident as the existence of the Supreme Being. It must still have depended on
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the choice of each individual, what degree of attention should have been bestowed on the subject.

But let us suppose that it had been so ordered, that every one to whom the Gospel is proposed should be necessarily and instantaneously convinced of its truth, would this conviction universally produce those consequences in action which would answer the design of the revelation? Certainly not: any more than the conviction of the being of God had before produced obedience to his will.

It would be to no purpose then to stop here: we must proceed a step further, and wish that all mankind were under a necessity not only of believing the Gospel, but of practising it likewise. Now in this case, it is evident there could be no use in any revelation, since the same necessity that would compel us to act right with a revelation, might answer the same purpose without it. Our wish then must at last be reduced to this single point, that all the power of thinking, or of acting, might be totally removed.

What a delightful view does the accomplishment of such a wish present to the mind! All the disorders arising from intelligent perverseness at once prevented: all moral evil banished from the universe; and all beings proceeding with constant and undeviating rectitude to their end. In such a system, indeed, it is hard to guess what that end could

could be: however, on they would go, no matter whither.

To this noble and most desirable alteration of the present constitution of things, there is, I believe, only one trifling objection, that it would effectually annihilate all virtue, all happiness, and all personal identity.

The very essence of *virtue* consists in its being a voluntary act of choice; nor could it exist in circumstances under which any exertion of the powers of the mind is impossible, and its motion ruled by laws as necessary and inevitable as those which regulate the beating of the pulse.

Happiness is as inconsistent with necessity as virtue is on which happiness depends. The first and highest instance of happiness arising from the intercourse between created intelligence and the Supreme Being, must in a great measure be lost. There could be no exercise of our voluntary obedience to his power and wisdom; no voluntary expression of gratitude to his goodness; no reference of our actions to him; no self-approbation arising from a submission of our own wills to his, nor any consequent hope of his favour. All happiness arising from the connection of human creatures with each other would be equally lost; there could be no reciprocation of affection, but all social pleasures must vanish with the moral qualities on which they are founded.

But on the supposition of necessity, in what state would the soul be considered as an individual? In no state of personal existence at all: the action to which it is impelled by unavoidable necessity, is no more his than it is the action of B. or of C.: indeed it is, properly speaking, no action at all; nor could any more consciousness be excited by it, than we should feel for the impressions made by a hammer on an anvil.

LETTER III.

ONE of the points, on which you seem principally to insist, is, that there is no part of moral and religious duty discovered or enjoined by Christianity, which is not equally evident, and equally obligatory, from the religion of nature, and that therefore the Gospel is unnecessary.

Now suppose that even this point were to be admitted, it would not in any degree invalidate the usefulness of a revelation. For is reason, which is to be the interpreter of the principles of natural religion, in such a situation as to form an impartial judgment of what those principles require? Even allowing this in general, and in cases wherein we have no particular concern, universal experience proves how fatally apt it is to be misled in

in every personal application. To what a variety of errors is it liable from the fallacy of the passions, from the solicitations of appetite, from the examples of the world, from the peculiarities of natural temper, and from the weaknesses of the heart ! under such circumstances, surely it cannot be denied, but that *reason* must derive very great assistance from such a simple authoritative rule, as may fix at once its wavering choice, preclude all the idle sophistry of our disorderly inclinations, and instead of allowing them to argue, may command them to be silent, and to obey.

All history bears testimony to the general opinion of mankind, that for the proper conduct of life, something more was necessary than the mere natural powers of the human mind. Universal experience felt the insufficiency of the soul to its own virtue, and to its own happiness, and under all the various modes of religious worship, one principal object was a search after some external signification of the Divine will, and some superior assistance. The whole system of augury, divination, oracles, &c. arose from this foundation ; and however superstitiously and foolishly the search might be conducted, it proved at least the want of a superior guide to be real.

Nor was this search confined to the ignorant and the vulgar ; on the contrary, the wisest and the best men were the most solicitous after such
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notices as they could obtain for the direction of their conduct. This was, I believe, particularly the case with regard to Socrates, and his immediate followers. One discovers it strongly in the writings of Xenophon, one of the greatest generals, one of the most illustrious philosophers, and one of the most amiable men, in all heathen antiquity. His own good sense, and the instructions of his excellent preceptor, taught him that humility which leads human weakness to the fountain of Divine wisdom for a supply of its deficiencies, and his piety though imperfectly directed, was sincere. How unlike this distinguished ornament of polished Greece, are the present so-called philosophers of Edinburgh and Paris! *He*, through all the impediments of long established error, carefully sought his way through clouds and darkness; *they*, on the contrary, shut their eyes against the Divine illumination which brightens all around them!

1772.

LETTER IV.

MERE doubts and difficulties, however uncomfortable to the mind, can never be a sufficient reason for apostacy from our Christian profession. The engagements of Christianity are of all others

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the most awful, and the most important. To renounce our baptism, to violate that covenant by which we have renewed the obligation of devoting ourselves to the service of God, upon the terms proposed in the New Testament, and to reject all the peculiar advantages and encouragements which are offered by it, is surely a resolution full of dreadful hazard: it can be justified by nothing less than the clearest conviction, that the Gospel is absolutely an imposture, and that our continuance in the profession of it is an impediment to virtue, and an offence to the Supreme Being. If there are any who, after examining this point, under the deepest sense of the Divine inspection, and with the sincerest application for the Divine assistance, can appeal to the searcher of hearts, that such is really their conviction, this, and this only, can absolve them from their original obligations.

Those who cannot arrive at such a conviction, must admit the want of it to be at least a proof, that there are doubts on each side of the question; and if this is confessed to be the case, it is plainly a duty to give the preference to that to which we have been engaged by such sacred ties. Now it is certainly in our power, instead of seeking and encouraging any arguments against it, to endeavour, with our utmost care, to banish them from our minds; and every method which can be employed

ployed for this purpose will proceed on a right principle.

Perhaps there are very few instances that doubts of this kind are removed by reasoning about them; but though, when they are permitted to dispute and argue, it may happen that they cannot be confuted, yet they may be silenced and stifled by immediately suppressing them, as often as they present themselves to the thoughts. By a constant opposition of this sort, which, except in cases of madness, is always possible, they will gradually vanish away, in proportion as the clear and acknowledged truths, relating to the same subject, are allowed and encouraged to fix themselves strongly on the understanding, and by a personal and practical application, to gain possession of the heart.

Now, though you are, at present, not convinced of those particulars relating to our blessed Saviour, which properly constitute the faith of a Christian, you believe, that there really did exist such a person as Jesus Christ, and that he delivered those doctrines and precepts which are recorded in the accounts given of him by the evangelists.

You go a step further in your belief, when you acknowledge that the system of religion established by him, is of all others the best calculated

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to promote the virtue and happiness of mankind, both here and hereafter.

By cultivating and strengthening these simple articles of belief, and by endeavouring, with diligence and sincerity, to proceed conformably to them, it seems scarcely possible but you must in time, and with the Divine assistance, make further advances; and grow at length convinced by the feelings of your own heart, that the religion which brings the soul to the nearest approach to God, must have proceeded from him.

With that opinion, which you constantly express of the tendency of the Gospel, you cannot suppose it displeasing to the Supreme Being, that you should receive for your instructor the person whom you acknowledge to have prescribed the most excellent rules of conduct. An impartial examiner must be struck with a veneration of the sanctity both of his precepts, and of his example; and an ingenuous mind can scarcely avoid feeling a strong sense of gratitude to one, who, without the least personal advantage, devoted his whole life to the good of others. His most malicious enemies, I believe, have never accused him of any selfish views, any schemes of interest, or of ambition; and the remarkable care with which he ascribes all that he did and taught to the power and appointment of the Father, must fully vindicate

cate him from any charge of vanity, or self-applause.

The professed design for which Jesus came into the world was to establish “the kingdom of heaven,” that moral government of God over the wills and affections of all intelligent beings, which tends to the regulation and perfection of every individual nature, and, consequently, to the promotion of universal virtue and happiness. This must be allowed to be the greatest and the noblest end for which any system was ever offered to mankind; and all the peculiar discoveries and doctrines of Christianity are uniformly directed to the accomplishment of this end.

Those who cannot at first discern this tendency with regard to some particular articles, may yet safely endeavour to conform themselves to that doctrine of the Gospel, which proposes the Divine approbation as the leading motive of our whole scheme of conduct; and which informs us that the value of every action depends on its being performed in obedience to the will of God. It is inconceivable in mere speculation, to what a degree this principle encreases our power of virtue; and what a dignity the most trifling circumstances of behaviour acquire when they arise from a real sense of duty. *Great* and *little* are arbitrary distinctions founded only on the external effects produced in human society: every action in itself

is equally important in the sight of the Supreme Being, as its real character is determined by the dispositions of our hearts towards him. In this view, the suppression of any one rebellious thought, of any one perverse inclination, or wrong expression, may become a more real exertion of virtue than many a glaring outward action, to which the world erects statues, and which it celebrates with the loudest acclamations of applause.

It is only by a steady endeavour to keep up such a perpetual intercourse between God and the soul as the Gospel prescribes, that we can become acquainted with either our nature, or our obligations. If we look no farther than the moral behaviour necessary to be observed in society, our virtue will make a very inconsiderable progress; and we shall draw a very false estimate of our character, by a comparison with that of human creatures, weak and defective as ourselves. But if the whole internal state of the mind, as well as our outward actions, is regulated with a reference to God, and directed to him as their supreme object, we shall become sensible both of the unlimited obedience that we owe to his laws, and of our own frequent deviations from them. When once we are effectually convinced of this point, we shall soon feel how greatly we stand in need of superior assistance to succour our weakness, and of the assurance of Divine mercy to pardon our

our faults. I will not draw the inference. May God direct you to draw it for yourself!

1772.

LETTER I.

TO _____.

You seem to wish me to be more explicit on a subject on which I know not how to enlarge, without the hazard of running to a greater length than perhaps you would desire, and yet it is of too great consequence to be passed over in silence. And I must endeavour to give you some kind of answer, though I think you would, in a good degree, if you had pursued and extended the thought, have furnished an answer for yourself.

You say that it appears to you, "that it is the business of the head to bring to trial the authority of the facts upon which we receive a revelation." Very true; but let us consider what are the previous dispositions necessary to our entering upon such a trial.

To consider the Gospel merely as a subject of speculation, which we are at liberty to examine or let alone just as our other avocations will allow, is not having such a sense of its awful importance as gives room to expect any satisfaction from the enquiry. To examine it more diligently, and more

in earnest, yet entirely with a confidence in our own understanding, is not having a proper sense of human weakness. Religion is a most solemn transaction between God and the soul, founded on every relation in which we stand to him; and it is only by keeping up a perpetual intercourse with him, and by an endeavour to form not only our outward behaviour, but the whole internal frame of our mind, with a reference to his approbation, that we can become sufficiently divested of all wrong tendencies, to be duly qualified to judge of the truth of any revelation proposed in his name.

Those who sincerely wish to make his will the first object of their choice, who submit their understanding to his direction, and implore and depend on his assistance to guard them from error, his goodness will never suffer to be fatally misled; and they will enter on their enquiry with a full security of obtaining every degree of conviction which is necessary to their virtue and their peace. So true I believe is the position that conviction depends on the heart, that I think you will not, in the whole circle of your observation, find a single instance of a person whose heart was disposed in the manner which I have described, who ever continued an unbeliever.

With regard to the nature of conviction, it should be carefully observed, that though necessarily

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rily existing truths, and such as are conveyed to us by our senses, strike us by an irresistible impulse, no such effect ought to be expected in the examination of historical facts, or of the moral truths which in their very nature can rest only on probable and reasonable proofs. The degree of conviction arising from these must necessarily be very different, according to the difference of their own circumstances, and different turn of mind in those to whom they are addressed. In cases where there appears no absurdity or contradiction, and where the subject is of infinite importance, where all is safe on our side of the question, and there is dreadful danger on the other, however faint the evidence may appear, common sense will justify the taking it for granted (as we do innumerable other truths) or the business of life must stand still. Those who proceed upon this supposition, and form the whole system of their lives accordingly, upon a principle of obedience to God, and as a proof of their readiness to accept the conditions of salvation offered by the Gospel, if it be indeed a revelation of his will, cannot fail of finding the evidence grow stronger in proportion as they advance in that sanctity of heart and manners which it prescribes.

But, my dear friend, why will you urge *me* to write in so imperfect a manner on a subject which you may find treated in a way so much more likely

to resolve any difficulties, than I am qualified to do? Did you ever read Sherlock's Sermons? They are not all equally good, but the greater part of them seem to me most admirably calculated to silence the objections raised against revelation. Do pray let me recommend it to you to read one of them every day; this is not a very laborious task, and it will keep you in a habit of attention to a subject of so much importance. Most of them are very excellent, and those in which he defends the general truths of Christianity, and answers the cavils of unbelievers, are writ with a clearness and spirit which are seldom equalled; but in some others he is obscure and confused, and seems either not to have understood himself, or not to have wished to be understood by others. Upon some occasions too he appears to me to have caught the spirit of the society to which he preached, and to be a great deal *too* clever. Archbishop Secker's sermons are absolutely free from these errors.

LETTER

LETTER II.

TO THE SAME.

WHAT you say of the Christian morality is perfectly just, because you acknowledge it to be divine. It is not unusual among unbelievers, some perhaps from conviction, and others from mere shame, to talk very highly of its excellence, merely as a human system: but this is absolute jargon: for Christian morality is impracticable, except upon the principles of Christian faith, and with those assistances which are promised in the Gospel.

You mention “articles of faith, extracted out of different parts of the Bible,” as a point of difficulty. If by this description you mean articles of faith really to be met with in the Bible, and expressed in the same terms in which they are delivered there, they have certainly a title to be believed upon the same Divine authority as the whole, whether we have a full and explicit comprehension of them or not. This is requiring no more than we every day experience in many subjects; for we continually admit, without hesitation, many things to be true, though we can neither tell the manner nor the reason why they are so. But if,

by your description, you mean such articles as are drawn up together in human systems, and expressed in terms of human invention, they are certainly entitled to no further regard than as they agree with the declarations of Scripture ; and how far they do so, a diligent, religious, and modest enquirer will easily be able to determine, so as not to be led into any fatal error.

You mention as a particular difficulty a most awful subject, on which I know not how to express myself without fear and trembling ; and yet I trust that, from that very circumstance, I shall be withheld from saying any thing that may tend to mislead either you or myself. The word of which you make use on this occasion is never once to be found in the whole Bible, but is of mere human invention ; and perhaps there have been few things productive of more mischief, than the adopting technical terms, unauthorized by that Divine power which dictated the Scripture. With regard to the doctrine itself, what you say of the presumption of not being neutral in that part of it, which certainly exceeds all the powers of our limited faculties to comprehend, is certainly right ; but there are other parts very clearly revealed, and which it is our duty to study, and which form some of the principal articles of our Christian faith. We are initiated into our profession in the name of the Father, Son, and Holy Spirit. The
distinct

distinct offices which these bear in the redemption and the salvation of the world, are distinctly marked through the whole of the New Testament, and the consequent duties which we owe to each. Of this it infinitely imports us to be well informed, and to leave that incomprehensible relation, in which by their essence they stand to each other, in that awful secrecy in which it is involved, without presuming to make any decisions on either side of a question on which so much unhappy dissention has been raised. This appears to me the only reasonable and safe method of proceeding, and of keeping free from fatal errors. I have said more on this subject than I should have chosen; but what you said about it made me desirous of explaining my own opinion to you.

I wish it was in my power to prevail on you to suppress that dangerous curiosity which weakens and neglects the evidence that is afforded, by perpetually seeking after some instance or other which is denied. Our convictions are much more in our own power than we are apt to suppose, if we honestly use the means of acquiring them. By checking the wild excursions of the mind, and fixing its view on the proofs that are offered it, they will appear with a degree of force sufficient to determine its assent, and remove every painful and hurtful doubt. It cannot be supposed that with heads and hearts properly regulated we should
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be left to wander in darkness and uncertainty, by the want of any necessary assistance; but we have no claim to be conducted through the voluntary perplexities, into which we are led by the indulgence of unlimited demands, and the extravagance of idle speculations.

LETTER III.

TO THE SAME.

I AM inclined, my dear friend, to believe that you and I do not differ so much in the nature of our conviction, as in our different ideas what that conviction ought to be; and perhaps you might find you possessed enough, if you did not strive for more than is consistent with the very notion of probable evidence. If you were to make the same kind of demands on every subject as you do on the most important of all subjects; and if you were upon every occasion to speculate in the same way, you must doubt of every fact which does not fall under the immediate knowledge of your own senses, and of every proposition which you could not demonstrate by lines and angles: and thus, instead of acting and thinking with the liberty of a reasonable being, you would be reduced

duced to a miserable incapacity of ever acting or thinking at all: your thoughts would be without an object, and your heart without a joy.

You and I should start at this supposition, that the friends whom we most highly esteem and love, were false, treacherous, and designing, and in every respect to the last degree foolish and wicked, when they are out of our sight and hearing; and yet what stronger evidence (or indeed what so strong evidence) have we of their being in reality what they appear to us, than that which proves that the Divine author of our religion was what he himself, and so many other concurrent testimonies, represented him to be? Whenever I affirm any thing to you upon my own knowledge, do you ever wait till you have examined all the possibilities of my being a liar before you believe it? No: for if you did you would never have finished your task: but you rest perfectly well satisfied with the mere probability that I speak truth. Upon this foundation we proceed in all the affairs of life; our reason requires no more, and common sense would pronounce us distracted, if we forebore to act on such evidence.

Did the great truths of Christianity engage our attention with the same force as those which concern the objects of our interest, and of our attention to the commerce of the world, we should, without hesitation, think it reasonable to admit them

them upon the same principles; but we are too apt to consider religion as something external, and merely a subject of speculative curiosity, on which we are at liberty to play all the tricks of our understanding, in a manner which would strike us as an instance of the highest absurdity, if it was applied to the common affairs of life. The difference which we make in the two cases arises only from our own prejudices, for the Supreme Being deals with us alike in both; that is, in exact conformity with the nature he has given us, which is that of reasonable creatures, whose assent is to be determined by reasonable arguments, and not to be kept in eternal suspense by refusing to admit the most probable side of a question, only because it cannot solve all the difficulties with which every question, to every understanding below omniscience, must be attended.

The clearness and satisfaction of our ideas on any subject are usually exactly proportionable to a due application of the faculties which we have: our confusion and embarrassment arise from our perplexing our understanding by objects which belong to faculties which we have not. I will not at present dispute the qualifications for judging, which your partiality ascribes to me in particular: but certainly no such qualifications can be necessary in general, in a case which equally concerns all mankind. It was not the force of parts,
nor

nor the researches of learning, that were required as necessary to a reception of the truth of the Gospel, but the simplicity and teachable disposition of little children: the first can be the portion of but very few; the last, from a due sense of our imperfections and of our wants, is attainable by all.

After all religion is not a *jeu d'esprit*, but the first and most important concern of our lives: and if we were to consider it as we do the other points in which we think ourselves deeply interested, not so much as a matter of speculation to the understanding as an object of the affections of the heart, all our difficulties would vanish.

If you did not always lead me into this subject, I would not run the hazard of defeating my own purpose by tiring you with writing so much about it. If, after all, you are tired, do let me know, and I will cease; for I write with diffidence in the dread of injuring so momentous a subject by treating it weakly, and consequently injuring you, for whose happiness I am so sincerely and so tenderly concerned.

LETTER IV.

TO THE SAME.

1764.

WHAT a delightful tête a tête might we have, my dear friend, if you were not stunned by the buz of an assembly room at ———, while I am silently drinking my solitary dish of tea in Clarges-street! Yet, after all, what impediments are seas and mountains to the flight of thought, and the magic of affection? In spite of interposing kingdoms here you are with me for the whole evening, and not a mortal besides shall be let in.

Most sincerely do I grieve for that disorder that deprives you of the amusement of reading, which would at present be so particularly useful a resource to you. As you say this difficulty is not from want of sight, I flatter myself it is not occasioned so much from any defect in your eyes as from a general weakness of nerves: this, alas, I fear, is aggravated by the uneasiness which you suffer from a way of life not agreeable to your inclinations; but are there no lenient medicines in the repository of a mind like yours, to render this necessity less painful? A strong degree of regret for the absence from a society we love, is perhaps

unavoidable, and a consequence of those affections which are interwoven with the very constitution of our frame; yet surely these affections ought to be regulated in such a manner that the idolatry of mortal attachments may not destroy the sense of our first and infinitely most important connection with Him "who lives for ever," who is continually present to our souls, and to whom their relation is eternal. On this supreme connection all the rest are founded. The excellences which claim our approbation, and the sympathies which engage our love to subordinate objects, and all the advantage and pleasure which we are formed to receive from them, ought to derive their highest value from the consideration that they are the gifts of our sovereign Benefactor; and every suspension of their effect should be cheerfully supported as his appointment, which, as it has bestowed the blessings of friendship so far as it is necessary for the exercise of our social dispositions, the mutual improvement of our talents and our virtues, and the alleviation of our most painful duties; has yet, by the various conditions of life, so circumscribed the benefits of human commerce as to prevent our relying too fondly on beings weak and imperfect as ourselves, whose operations are limited to time and place, and the innumerable impediments of external circumstances; and thus to recall our thoughts to their proper dependance for
happiness

happiness on Him who alone has the original and uninterrupted power of bestowing it. Pardon me, my dearest friend; these lessons are not more necessary to your heart than to my own: and I have been all this time preaching to myself at least as much as to you.

You call every argument for the continuation of our present attachments in a future state a mere exercise of imagination. I do not think this to be the case; but suppose it was; are we not, through every period of our existence, in the hand of that Being who gave us all our capacities of happiness, and who possesses all the treasures of eternity to gratify them? If it is not clearly revealed in what particular instances our enjoyments will consist, this very uncertainty should be thankfully received as a noble opportunity of exercising our faith, and proving our reliance upon unerring wisdom, inexhaustible goodness, and unlimited power; by resting contented with the general assurance, that all who endeavour to fulfil the circle of their present duties, will, when the task is over, be placed in a condition the most perfect of their nature, and the best adapted to their happiness.

There does not seem to be any intimation of such a self-sufficient state of the soul as is to exclude its communication with other beings: Heaven is always represented as a society, and the "spirits of

of the just made perfect" are a part of it. There are passages too in which departed souls are introduced as recollecting their past trials upon earth. After all, I think it can hardly be doubted, that those on whom the Divine goodness bestows a reward, must retain a consciousness of the actions and dispositions for which they are rewarded. Wherever they have been assisted by the mutual improvements of friendship, that idea, it is probable, will for ever accompany them in the mind : so, my dear friend, let us make each other as good as we can ; and it will certainly do us no hurt to conclude, that the connections of virtue will be immortal, as the spirits by which they are formed.

LETTER V.

TO THE SAME.

I REALLY feel quite a painful impatience at the impossibility of my accompanying your contemplations on that assemblage of awful images which you have painted with such a force of Stygian colouring. One can scarcely figure a scene more striking than such a view of the ravages of desolating ages, shaded by the gloom of an extinguished sun. It must appear like the temporary repose of universal nature, after the toils of mortal

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existence. It is, I suppose, from this idea of rest, that the mind is usually soothed into such delightful tranquillity, from the contemplation of objects of ruin. Yet if all was to terminate here, the prospect would be unsufferably painful. But the soul quietly surveys a short suspension of the powers of motion, and of the arrangements of symmetry, while it is considered as a kind of preparation to a state of undecaying life, unwearied activity, and uninterrupted order.

Thus amidst the wastes of mortality, the havock of raging elements, and the dissolutions of consuming years, the thoughts look forward to a period of restoration, and anticipate the voice of the Archangel proclaiming to a renovated world "that time shall be no more *."

After sinking my spirits by your reflection on your "moss covered grave stones," had you no better authority to cite for the consolation which you added to it, than *my* telling you so?

———— ah non son' io!

Heaven fix your hopes on a better foundation!

I have heard some accounts of raising the forms of animals and plants from the ashes by a chymical process, and have found this circumstance in-

* See note in page 111.

troduced with more piety perhaps than judgement, as a proof of the resurrection. No such proof will ever convince those who do not believe the Gospel, and no such proof is necessary to those who do. You say, that "one should be glad to find revelation and the course of nature coincide." Revelation agrees with that part of nature which we best understand, our own: the dictates of unsophisticated reason, and the genuine feelings of the human heart. With the essence, and even with the properties, of matter we are so little acquainted, that most arguments deduced from thence will be liable to the objection of fallacy.

Non si dee giudicar la provideza

Con la temerità de' nostri sensi :

A noi basti, che amor, senno, e potenza

Reggon nostra ventura ; e sono immensi.

It is enough to know that we shall have a body under happier circumstances than in its present state ; and, I suppose, neither you nor I are so attached to our mortal feelings, as to find much concern at the thoughts of our being divested of spasms and apoplexies, our fluttering nerves, and aching heads.

In what corporeal identity consists not all the solutions of chymistry, I suppose, will ever be able to unfold. The real essence of every individual body may perhaps be comprised in a single parti-

cle, of a texture so constituted, as to resist all the waste and impression of time and accidents, and capable of being expanded into all the proportions of an organized form. I know not whether this conjecture is my own, or whether I have met with it some where else ; but it implies no contradiction, and seems to solve every difficulty. The microscope discovers the largest oak to be contained in the acorn, and the full ear in a grain of wheat : the very simile of which St. Paul makes use on this occasion : but I will venture no further on this subject.

Indeed, my dear friend, I grieve for what you call your melancholy fancies. Why will you suffer your imagination to fix itself on the dismal sound of the passing bell, and the dark chambers of the grave, instead of teaching it to wander through the regions of light and immortality, amidst the great community of happy spirits ? You love society, take a view of that brilliant assembly described by an author (Heb. xii. 22, &c.) who gives such excellent rules for securing an admission to it : and when any painful ideas of separation deject you, let that comfort your heart.

ON GOOD FRIDAY.

A FRAGMENT.

AT this solemn season, which commemorates an event so interesting to every Believer, the serious subjects which exclude from our thoughts the idle hurry and trifling pursuits of the world, give a higher refinement and delicacy to all the virtuous affections of the heart: and while they teach us a contempt of all the little earth-born interests and cares, whose duration is circumscribed by the narrow circle of time, increase our sense of the value of those, which, by a proper improvement, will continue to form part of our happiness through the unlimited ages of eternity.

To all who believe the Gospel it must give an inexpressible delight, that those sentiments of affection to which we owe our most exquisite pleasure, were sanctified by many instances in the history of Him, whose whole conduct is proposed for our unerring example; who, amidst the sufferings of a violent and painful death, felt all the tenderest sensibilities of social love, and employed some of the latest moments of expiring life in expressing his concern for a parent, and his confidence in a friend.

There is no doubt but he, who had so often made use of a miraculous interposition in other cases, might have made use of the same instrument to render all mortal care unnecessary. But the exertions of his power, as the Son of God, could not have afforded so much use and consolation to his followers, as his giving in every possible instance an example of the virtues of the Son of Man.

Amidst all those delightful contemplations which the hopes of immortality inspire, it is impossible for a heart, devoted to particular attachments, not to feel the most exquisite pleasure in the prospect of improving and perpetuating these sentiments.

This, like every other blessing, must be incomplete in a world destined for the exercise, not the rewards, of virtue. Amidst the rough trials of probationary life, the fondest attachments must often be deprived of that pleasure which they are fitted to bestow. The various duties of different situations must often occasion tedious interruptions of all personal intercourse, which would be most severely felt if it was confined within the narrow space allotted between our capacity of forming a choice, and the final dissolution of every mortal tie. But were the commerce ever so uninterrupted, all human connections must partake of the imperfection of those beings between whom they are formed, under the most favourable circumstances; must consist in a participation of each
others

others sufferings, and a mutual toleration of their defects.

THOUGHTS ON THE OLD TESTAMENT.

As the Old Testament is distinguished from all other books by internal characters of a very singular nature, and as it lays claim to a very singular regard, it is surely worth the attention of all to whom it is communicated, to examine how far these internal characters contribute to establish the reality of that Divine authority to which it pretends.

One of the first peculiarities which must strike an attentive reader is, that these writings, from the creation, through a series of about 4000 years, form a continued account of the proceedings of God with man, and of his moral government of the world. Of such an account as this there are no traces to be found in any other records of antiquity. Profane histories furnish only some confused, imperfect anecdotes of the transactions of human creatures with each other : and if ever they introduce the Supreme Being, it is merely accidentally, and too often in a manner that contradicts every idea which uncorrupted reason would form of his nature, or his attributes.

In the Bible, on the contrary, Almighty God is upon every occasion placed before the mind in such a manner, that it is never suffered to lose sight of his perpetual and immediate agency. Without any restraint of that freedom of will which he has imparted to rational natures, his providence is represented as determining all the consequences of their actions, and conducting the whole complicated scheme of the universe with unerring wisdom to the purposes of infinite goodness.

A second most important peculiarity of the Bible is, that it contains a system of Divine worship invariably adapted to the perfections of God, and to the nature, to the obligations, and to the necessities of man. Under every change of indifferent external ceremonies, which the changing circumstances of human situations required, the character of the Deity, and the duties of his creatures are inviolably preserved. The first foundation of all true religion, the unity of God, is in the most express and explicit terms continually repeated and enforced; and the uniform practice of piety, and of all moral virtues, is every where, and at all times, throughout the whole Bible declared to be the only title to Divine favour.

Another distinguishing character of the Old Testament is an amazing series of prophecies from the creation of the world, through all succeeding
ages.

ages. To mention only those relating to the fate of nations, how many do we see accomplished in a manner, which, to every attentive and unprejudiced observer, must prove, that nothing less than Divine inspiration could have pointed out the event, to such a degree of minute exactness, so many ages before it happened. The wandering descendants of Ishmael still preserve the same wild independant character, which, 3000 years ago, it was pronounced would be their condition. The wild beasts make their dens, and serpents hiss within the enclosures of Babylón; and to this day the fishers spread their nets over the desolated palaces of Tyre. Egypt, once the glory of the literary and political world, has undergone all its threatened changes; and at last is become, as it was predicted, a base kingdom. Sion has been literally ploughed like a field: and its inhabitants, for more than 1700 years, have been dispersed among all nations: and yet by such an unexampled destiny as no human sagacity could foresee, have subsisted a distinct and separate people, without a country, without a government, and without a place of worship.

The only method of eluding the force of the argument arising from the prophecies, is by supposing them to have been forged after the events. This cannot be the case with regard to those last mentioned; and as to the rest, there is every objection

jection to such a supposition, both from internal and external evidence, which the nature of the subject will admit.

As to the internal evidence: let it be considered, that the prophecies are not a distinct and separate collection, but so mixed and interwoven with the other parts of the sacred writings, delivered at such different times, and by such different persons, and upon such various occasions, that they carry the strongest marks of their own authenticity: and there appears scarcely a possibility that they could be inserted at any after period. It should be remarked likewise, that though the prophecies appear perfectly clear when compared with their accomplishment, there was a degree of obscurity in them at the time of their delivery, which it is not conceivable any person could have counterfeited after the event.

But there is also an external evidence that helps to vindicate the Jews from any fraud with respect to the prophecies. In the time of Ptolomy Philadelphus, part of the Bible at least was translated into Greek, which was then the language of the whole civilized world. By this means the Bible became universally intelligible; many of the Heathen were made proselytes to the true God: and if the Jews had made any additions, or alterations, they were in danger of being immediately detected.

It is by no means within the compass of a paper like this to answer the objections raised against the Divine authority of the Jewish writings; yet there are some that appear so clearly confuted by the history itself, that it cannot be improper just to mention a few instances.

It has been urged as a strange partiality, and unbecoming the God and Father of all mankind, that he should have distinguished the Jews by such singular advantages as the Scriptures declare them to have enjoyed.

Now, without insisting on the absolute right which Almighty God possesses of dispensing particular favours in the manner most agreeable to his own infinite wisdom, let it be fairly considered, whether, from the circumstances of the account, there may not be discovered to human understanding a very just cause for this dispensation.

When the disorders and irregularities of human passions had weakened the powers of reason, and obscured the light of original tradition, and the whole world had lost the fundamental article of true religion, the unity of God, it cannot surely be thought unbecoming his goodness to have afforded some supernatural assistance to restore mankind to a just sense of their duty towards him. If amidst the general corruption there was any one person whose errors in Divine worship proceeded rather from pitiable ignorance, wrong education,
and

and the prevalence of example, than from any wilful depravity of heart, certainly such a person was the best intitled to particular degrees of illumination: he would be the best prepared to profit by them himself, and to extend the benefit to all who were dependent on his influence and example.

Now such a person was Abraham; the readiness with which he obeyed the significations of the Divine will, which commanded him to forsake his family and his country, sufficiently proved the right dispositions of his heart towards God. In his future conduct he discovered the noblest principles of faith and reliance upon Divine providence; and his general character was that of a truly great and good man. The instructions which had been communicated to himself he transmitted to his descendants, who were thus properly qualified to preserve the pure worship of the one true God. The Mosaic law was a confirmation of the patriarchal religion, which, by the great increase of the people, and consequently of the dangers of corruption, would probably have been lost, if it had not been guarded by such a system of worship as conveyed a constant memorial against Idolatry *.

* This, though perfect as far as it goes, is evidently an unfinished piece; and it is much to be lamented that Mrs. Carter never completed it.

A MORNING PRAYER*.

O God, my merciful Father, I humbly thank thee for preserving me in safety the past night, for refreshing me with quiet sleep, and raising me in health and peace to the enjoyment of a world which Thou hast made so beautiful, and in which Thou hast allotted me such innumerable mercies. I bless thee for all the comforts of my life ; for health and plenty, good parents, kind relations, and kind friends. I beg of Thee to bless and reward them, and to make me dutiful and grateful to them.

Under a sense of my own weakness, I beg the assistance of thy Holy Spirit, to enable me to resist the dangerous temptations and bad examples of the world, the wrong dispositions of my own heart and temper, and the snares of Satan. I humbly beseech Thee to take my unexperienced youth under thy protection. Keep me, O Lord, from presumption and vanity ; from idle dissipation, and extravagant expences. Impress on my

* This Prayer is not selected from a great number of others upon account of any peculiar merit, but because it is one which Mrs. Carter wrote during her youth. It shews how early her habits of piety, Christian affection, and humility, began. She wrote many prayers both for private and family devotion, and concluded every year with one, written in the blank leaves of her pocket-book.

soul

soul a constant regard to that awful account of all my thoughts, words, and actions, which I must give to Thee at the dreadful day of judgment. Grant me a firm persuasion that all my peace of mind here, and my happiness hereafter, must depend on my improvement in piety, and in the duties of a Christian life. Teach me to rely with perfect dependance upon Thee, who alone knowest what is truly good for me, and dispose me to cheerful contentment in whatever condition Thou seest fit to place me.

I beseech Thee to guard me this day from all danger, particularly from the greatest of all evils, the doing any thing displeasing to Thee. I humbly offer up all my petitions in the name, and through the intercession, of my blessed Saviour, who has taught me, when I pray, to say,

Our Father, &c.

END OF LETTERS, &c.

APPENDIX.

APPENDIX.

ARCHBISHOP SECKER'S NOTE,

MENTIONED IN THE MEMOIRS,

[*It is in Mrs. Carter's Hand-writing, and endorsed, "Copied from a Manuscript of Archbishop Secker."*]

ALL persons into whose hands my Manuscripts may fall, if they will do me justice, must not consider what I have written in them, excepting my Sermons, as my real and fixed opinion, even upon those very points upon which I have written. Much less must they draw consequences concerning my opinion about such other matters as they may think connected with these. The things they will meet with are chiefly hints and memorandums, generally suggested to me by authors whom I have read, sometimes by my own thoughts, apter to furnish me upon every subject with difficulties than answers.. And I have set them down to be further considered and examined, and many of them, I hope to be confuted : all, indeed, which make against that Religion of which I am a Minister.

nister. Some such I am now able to answer, but have not leisure to draw up my answers, and set them down. Others I hope to see through more clearly in time; and those which I cannot confute in particular, I am well satisfied are sufficiently confuted in general by the superior evidence of the truth of Christianity. Let no one therefore impute to me any thing contrary to this declaration, how positively soever I may happen, often for shortness, to have expressed myself, and often intending not to write in my own person, but in that of an objector, or to mark down only that one point of view, in which the subject then presented itself. And let no one make use of these fragments either to unsettle his own mind, or other persons. Whatever may have this bad effect I purpose to destroy before my death, if I have sufficient warning and ability. If not, I beg it may be done afterwards. And I fear what is of a better tendency will not be considerable enough to be worth preserving.

THOMAS OXFORD.

September 13, 1739.

The

The following are the ANECDOTES of Mrs. CARTER, published in Russia, referred to in the Memoirs.

ANECDOTES au Sujet d'une savante Fille en Angleterre ; publiées dans le *Sotschinenie*, ou Melanges de Litterature, en Russe, pour le Moi de Mai 1759, p. 470 et suiv.

CE doit être un grand encouragement aux femmes, a s'appliquer à l'étude, lorsqu'elles voient qu'elles peuvent, sans beaucoup de peine, atteindre aux connoissances qui contribuent le plus à l'avantage et à l'agrément de la vie. En effet, il n'y a peut-être pas de genre d'érudition, et de littérature, que quelques-unes d'entre elles n'aient acquis, dans les differens ages du monde ; et si le nombre en est assez petit, ce n'est pas faute de genie, mais parceque les occasions, ou la volonté de le cultiver leur ont manqué souvent ; et que d'ailleurs, on a affecté de tourner en ridicule les *femmes savantes*, en supposant qu'elles sont toutes vaines, orgueilleuses, et pedantesques ; caractere qui leur est purement accidental, aussi-bien qu'aux hommes.

Il faut avouer que la condition a laquelle la Providence semble les avoir generalement destinées, ne demande pas qu'elles possèdent les sciences abstruses, ni qu'elles entendent les langues sçavantes. Mais cela n'empêche pas qu'elles ne

doivent profiter de toutes les occasions possibles, pour éclairer et orner leur esprit, et pour corriger, de plus en plus, leur cœur.

Cette étude est d'une très grande importance, et pour elles, et pour leurs familles ; d'autant plus que la plupart des enfans reçoivent des femmes, et surtout des meres, les premières impressions, dont souvent ils retiennent les traces tout le reste de leurs jours ; et qu'outre cela, l'attachement qui n'est fondé que sur des agrémens superficiels, fragiles, et passagers, comme la beauté, la jeunesse, et la vivacité, se perd facilement : au lieu que le bon sens, soutenu et éclairé par des principes justes, et orné de connoissances agréables, est un charme qui plait à toute heure, et qui, bravant les années, ne finit qu'avec la vie.

C'est le caractère d'une savante fille Angloise, Mademoiselle Elizabeth Carter, qui vient de donner au public (en 1758) une belle traduction en Anglois, de tous les ouvrages d'Epictète, faites d'après l'original Grec ; ce qui ajouta encore un nouveau lustre à la réputation qu'elle s'étoit déjà acquise parmi les gens de lettres.

Elle est fille de ——— Carter, Docteur en Théologie, établi a Deal, ville maritime dans le comté de Kent. Cet ecclésiastique, homme de beaucoup de piété et d'érudition, remarquant dans sa fille de très heureuses dispositions dès son enfance, résolut de ne rien négliger de ce qui pourroit contribuer

tribuer à son éducation. Pour cet effet, il lui enseigna lui-même*, les langues sçavantes, et lui donna des maîtres, pour lui apprendre plusieurs langues modernes, avec les autres connoissances les plus utiles et les plus agréables. Mais craignant, avec raison, que ces avantages ne produussent en elle une sotte vanité, il s'appliqua, avec un soin tout particulier, à lui inspirer, dès ses plus tendres années, des sentimens d'humanité et de modestie, et surtout une piété éclairée et solide.

Le succès fut aussi grand qu'on pouvoit l'espérer d'un tel maître, et d'une telle élève. Les talens extraordinaires de cette demoiselle commencerent déjà à paroître avec éclat; lorsqu'à l'âge de dix-huit ans, elle écrivit une espèce d'hymne, ou d'ode très pieuse et très sensée, a l'occasion du jour de sa naissance.

Deux ou trois ans après, c'est à dire en 1739, elle donna au public une fort bonne traduction du *Neutonianismo per le Dame* du Comte Algarotti. Dans la suite, elle publia aussi, a différentes reprises, de petites pièces anonymes, en prose et en vers, qui se trouvent dispersées dans des differens recueils. Elle s'en faisoit plutot un amusement qu'une tâche, n'affectant point le titre d'auteur.

* Mademoiselle Carter dit souvent, que tout ce qu'elle sçait, elle le doit a son pere, dont elle parle toujours dans des termes qui marquent la reconnoissance la plus vive, et le respect le plus profond.

Sa principale occupation étoit, de prendre soin du ménage, d'étendre de plus en plus ses connoissances, et d'élever un de ses freres, qui profita tellement de ses leçons, que lorsqu'il fut envoyé à l'université, on crut d'abord, qu'il avoit étudié dans une des plus fameuses écoles de l'Angleterre.

Comme Mademoiselle Carter entendoit parfaitement bien le Grec, elle prit enfin la resolution de traduire en Anglois, non seulement le *Manuel d'Epictete*, mais aussi les *Dissertations d'Arrian*, son disciple ; ouvrage très difficile, et qui n'avoit pas encore paru dans cette langue. Elle y réussit même au delà de ses espérances. Les sçavans qui ont comparé cette traduction avec l'original, avouent qu'elle est très fidelle et très élégante, et les journalistes Anglois la comblent d'eloges. On admire, plus particulièrement, l'introduction, dont la lecture seule suffit pour donner une haute idée de celle qui en est l'auteur.

Le Docteur *Secker*, qui d'Evêque d'Oxford vient d'être fait Archevêque de Canterbury, Prelat très digne de cette grande elevation, voulant encourager un merite si distingué s'interessa au succès de cet ouvrage ; et se fut principalement par ses généreux offices, que plus de 150 tant seigneurs et dames, de la première qualité, qu'evêques, outre un beaucoup plus grand nombre de personnes de condition, y souscrivirent. Dans l'espace d'une année, les souscriptions, qui montoient jusqu'à mille, a une

1

guinée

guinée chacune, furent toutes remplies ; de sorte qu'il ne s'est pas trouvé assez d'exemplaires pour tous ceux qui s'empressoient d'y souscrire ; et on dit qu'on en re'imprimera encore quelques centaines d'exemplaires.

Voici un Tableau qu'on a donné de cette sçavante et digne Fille ; Tableau fort au dessous de l'original.

Mademoiselle Carter possède le Latin, le Grec, l'Anglois, le François, l'Italien, et l'Espagnol ; et elle lit l'Hebreu et l'Allemand. Elle s'est servie de ces langues pour cultiver son esprit, et pour l'orner des plus belles connoissances, et non pas pour en faire parade. Au contraire, elle est modeste à l'excès ; de sorte que des etrangers l'ont vuë des semaines entières, sans se douter qu'elle fut cette fille si célèbre. On remarque aussi en elle un grand fond de bonté et de candeur, sans orgueil ni affectation. C'est par ce moyen, qu'elle émousse les traits de l'envie, et qu'elle est généralement aimée et estimée de tous ceux qui la connoissent, sans en excepter les personnes de son sexe, qui se font un plaisir et un honneur de rendre justice à son mérite. En un mot, les belles qualités du cœur, en elle, répondent parfaitement à celles de l'esprit ; ce qui lui est un des plus beaux eloges, et l'egale au moins, a la celebre Donna Olympia

Fulvia Morata *, dont les grandes vertus meritoient un sort plus favorable.

Mademoiselle Carter seroit trop accomplie, si à tous ces qualités les plus estimables étoit joint un extérieur également parfait (quoiqu'elle soit assez agreable) avec de plus grands avantages du côté de la fortune. Mais son temperament, son goût pour la simplicité, et enfin une philosophie soutenue et épurée par la religion, lui font presque regarder toutes ces choses d'un œil de Stoïque.

30^{me} de Mai, 1758,

* Born at Ferrara in 1526; a woman equally virtuous, learned, and unfortunate. She died a Protestant in 1555. For the particulars of her life, see the Biographical Dictionary, article *Morata*, and Moreri's, article *Fulvia*. She is also mentioned with much commendation by De Thou. A short memoir of her life is appended to that of Mrs. Carter in the same Russian Journal called *le Sotschinenie*.

EXTRACT OF A LETTER

FROM

*MISS ANNA MARIA CLARKE **

TO THE EDITOR,

SOON AFTER MRS. CARTER'S DEATH.

I WILL not resist the wish I feel to communicate to you a little anecdote relative to your dear aunt. There was, about fourteen years ago, a young Venetian nobleman recommended to us by a friend in Italy. This person was a scholar, an author, and of great merit; his title Marchese di Piudemonte, and he was a Knight of Malta. He was infinitely flattered when I invited him to breakfast with our dear friend. He stood by her chair, talking to her, and listening to her delightful conversation, not sitting down to take his breakfast. She was pleased with his intelligence and manners; he spoke English fluently. Some time afterwards I met the chevalier at an assembly at Sir Robert Herries's; he thanked me for all the civilities he said I had shewn him, when he took leave of me. I said, "I do not know that I have had it in my power to shew you any attentions."

* This lady is one of the friends mentioned in Mrs. Carter's will, who had a great esteem for her.

“ Oh yes, you have laid me under great obligations,” he replied, “ for you have introduced me to Mrs. Carter.”

TO DONNA DOROTHEA RUFFO.

YOUNGEST DAUGHTER OF H. E. PRINCE CASTELCICALA

WITH MRS. E. CARTER'S POEMS, JAN. 1, 1805.

ELIZA once in youth and beauty gay,
By Wisdom nurtur'd sung the moral lay ;
Nor only sung—she practis'd what she taught,
Her heart with truth, her mind with learning
fraught.

Now hoary Time with lenient hand has shed
His silv'ry honours o'er her peaceful head ;
Yet still she smiles—nor feels the pond'rous load,
But reaps the harvest which in youth she sow'd.

Accept her song, my fair, my blooming friend !
And may each calm delight thy steps attend !
May virtue guard thee through this vale of tears,
And bliss await thee at Eliza's years.

IMPROMPTU,

IMPROMPTU*,

ADDRESSED TO THE MOST EASTERN OAK IN HIS
MAJESTY'S DOMINIONS.

GRACE of our Isle, and guardian of our coast,
Auspicious tree! our bulwark and our boast!
May no rude blast thy leafy brows deform,
Safe be thy honours from the raging storm!
Oh could I sing like Cecrops' sons of old,
In strains sublime thy glories should be told;
But ev'ry Muse will guard from fortune's stroke
Minerva's Olive and Eliza's Oak.

* These and the preceding lines were written by Miss Cornelia Knight, author of *Marcus Flaminius*, *Latium*, and other classical and highly esteemed works. They were not designed for publication, but being found among Mrs. Carter's papers, Miss Knight has permitted the Editor, at his earnest request, to insert them. Mrs. Carter was much pleased with them, and valued this, and every proof of Miss Knight's friendship, as it deserved. Of the Oak some account is given in the *Memoirs*.

LINES

TO THE MEMORY OF

MRS. ELIZABETH CARTER,

FEB. 28, 1806.

WITHIN the silent chambers of the dead,
Her sacred clay lies wrapp'd in peaceful sleep,
With years and honour crown'd. Time gently led
Her steady footsteps down the giddy steep
Of human life; surrounded by the blaze
Of talents, fair desert, and high distinguish'd praise.

In early youth, from pleasure's train retir'd,
Willing she trod stern Learning's rugged way;
By praise undazzl'd, humble, tho' admir'd,
She tun'd her lyre to Wisdom's moral lay;
Ev'n in that season, when the sportive pow'r
Of Fancy strews our path with many a blooming
flow'r.

Mild in the even temper of her mind,
Benevolent to all; to merit just,
Still on the side of mercy most inclin'd,
Unwillingly she blam'd; where blame she must.
Pious as learned; and in faith sincere,
Her trust was fix'd on heav'n, her hope already there.

Oh

Oh Virtue! how divine thy form appears,
 Adorn'd by genius, and with knowledge
 crown'd!

When smiles benign thy lovely aspect wears,
 When gentle charities thy throne surround.
 Such was the blessed spirit now at rest,
 Releas'd from mortal cares to mingle with the
 bless'd*.

ON THE

DEATH OF MRS. CARTER †,

APRIL 2, 1806.

WHEN ancient Greece her Socrates deplor'd,
 And godlike Plato taught her sons no more,
 Surrounding nations still their name ador'd,
 As their bright precepts spread from shore to shore.

* These lines were a "Tribute of Affection" from the elegant and well known pen of Mrs. Hunter, who has kindly allowed the Editor to oblige the public with them. There had been a long intimacy between this lady and Mrs. Carter.

† These lines were sent to the Editor by the post from London, accompanied by the following anonymous note:—

"SIR,

"The above humble tribute to departed excellence, to you I am sure cannot be unacceptable.

Your's, the AUTHOR."

So

So Carter's genius rose to bless our isle,
Pure spark divine of that refulgent ray,
That taught the Grecian sage in chains to smile,
That soar'd with Plato to the realms of day.

No strains more sweet the Mantuan Bard could
reach,
Than flow'd mellifluous in her tuneful song,
Nought more divine could ancient Wisdom teach,
Than pour'd in gentle accents from her tongue.

Accept, bless'd shade, whose intellectual eye
No mists of prejudice can now impede,
The warmest tribute of affection's sigh,
That lov'd thee living, and reveres thee dead.

FINIS.

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